

VOLUME XLII

NUMBER 12

THE MISSIONARY REVIEW *of the* WORLD

DECEMBER, 1919

SOME SIGNS OF THE TIMES

CHURCH UNION IN INDIA
THE JAPANESE IN SHANTUNG

CHINESE HOME MISSIONS
A MESSAGE FROM SYRIA

RECONSTRUCTION AND THE CHURCH

CHARLES R. ERDMAN

THE PROBLEM OF ASIATICS IN AMERICA

CHARLES D. HURREY

A WOMAN DOCTOR IN INDIA

ELIZABETH G. LEWIS

MORAL AND RELIGIOUS CONDITIONS IN JAPAN

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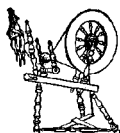
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DEHAVAN L. PIERSON, *Editor.*

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MISSIONARY PERSONALS

DR. G. SHERWOOD EDDY, who has made an eleven months' tour of Japan, China, India and the Near East, arrived in New York in October. Dr. Eddy expects soon to issue a new book "Everybody's World," reviewing political and religious conditions in the countries visited.

* * *

REV. JAMES L. BARTON, D. D., of the American Board of Foreign Missions, has returned to Boston from his mission of mercy to the peoples of Turkey. Dr. Barton organized relief work with headquarters in Constantinople, and personally visited much of the region between the Black Sea and Egypt. He is convinced that America should assume a mandatory for Armenia.

* * *

MR. K. T. PAUL, a leading member of the South India United Church, is in America after spending some weeks in England.

* * *

REV. WILLIAM FEYLER, Director of the Russian Missionary and Educational Institute and formerly an evangelist in Petrograd, expects to return to Russia early in 1920, with the first group of missionaries to be sent from the Institute.

* * *

MR. WILLIAM SLOANE COFFIN, a brother of Dr. Henry Sloane Coffin, the pastor of Madison Avenue Presbyterian Church, New York, has been elected to the presidency of the New York City Mission Society, to succeed the late Dr. A. F. Schauffler.

* * *

REV. E. C. LORENSINE, Secretary of the China Continuation Committee, who has been spending a year in New York City, returned to Shanghai in September.

* * *

DR. JOHN R. MOTT has been cited by Secretary of War Baker for "especially meritorious and conspicuous service."

* * *

EVANGELINE BOOTH, Commander of the Salvation Army in the United States, has been awarded the Distinguished Service medal in recognition of her service during the war.

* * *

MR. J. GOFORTH, missionary to China of the Canadian Presbyterian Church, has decided to give up his local, denominational work, in order to respond to calls from all parts of China.

* * *

HON. JOHN WANAMAKER has been chosen chairman of the Executive Committee of the World Sunday School Association, to take the place so long occupied by H. J. Heinz.

* * *

REV. H. L. HELLYER, one of the workers connected with the Home Mission Board of the Presbyterian Church, was elected President of the Hebrew Christian Alliance. Rev. S. B. ROHOLD was made Secretary-Treasurer.

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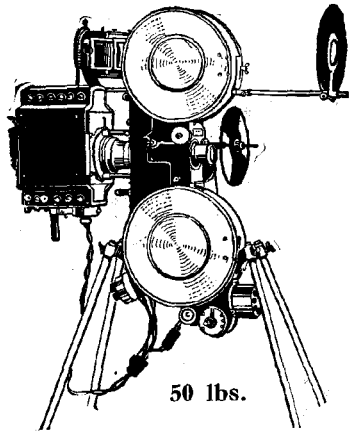
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From a Photograph by Dr. Elizabeth G. Lewis. (See Article on Page 924.)

WAITING TO SEE THE DOCTOR SAHIBA IN INDIA

THE MISSIONARY REVIEW *of the* WORLD

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DECEMBER, 1919

NUMBER
TWELVE

CHURCH UNION IN INDIA

ONE of the most significant developments of church union on the mission field is taking place in South India, writes Dr. Sherwood Eddy, who has just returned from an evangelistic tour in Asia. The Anglican and the South India Churches have taken steps looking to the formation of a United Church of India. The South India United Church already embraces in one organization all the Indian Christians formerly connected with the Congregationalists, the Dutch Reformed, the Free Church of Scotland, the Established Church of Scotland, and the Basel Missions of South India. The present movement is another step toward the ideal object of missionary work which is to establish in every non-Christian nation one united Church of Christ.

A conference of India ministers was called last May at Tranquebar to consider the question of church union. Indian ministers of the four principal denominations working in South India were present, the Lutherans, Wesleyans, the Church of England and the South India United Church. After two days of prayer and conference a desire for organic union was manifested among the delegates of the two largest churches present, the Anglican and the South India United Church. They felt that they should now come together as followers of one Lord, united in the common task of winning India in this critical period of reconstruction. They came finally to unanimous agreement as to union, not on a basis of compromise but of comprehension. These men included High Churchmen and Protestant Evangelicals, extreme Congregationalists, Presbyterians and former members of Reformed Churches. Above their own denominations, they placed Christ and His Kingdom, and unanimously desired to form one United Church for India.

The plan recommended for the Church of the future in India includes three elements, the Congregational, utilizing the rights and

power of the laity and recognizing the universal priesthood of all believers, the Presbyterian or organized element, enabling the whole Church to come together in Synods, Councils and a General Assembly, and the executive, or Episcopal element, to strengthen the unity, continuity and efficiency of the united Church. In the early Apostolic Church there were these elements and nearly three-quarters of the Christians of the world are in Episcopal Churches (Anglican, Protestant Episcopal, Roman, Greek, Lutheran Episcopal, Methodist Episcopal, etc.) and the remaining one-quarter are divided into hundreds of different divisions, no one of which had the power of uniting the others. The hope of ultimate union on the mission field seems to be to return to a simple primitive basis, where the bishops shall be chosen by the Church and their powers limited and defined by it. A subsequent meeting of the foreign missionaries of the South India United Church voted by twenty-nine votes to one to leave the decision of the question of union to the Indian Church and approved of the general basis adopted by the Indian ministers.

The statement agreed upon by the ministers in conference manifests a noble Christian spirit and purpose. It is in part as follows:

"We believe that union is the will of God, even as our Lord prayed that we might all be one that the world might believe. We believe that union is the teaching of Scripture, that 'There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.'

"We believe that the challenge of the present hour in the period of reconstruction after the War, in the gathering together of the nations, and the present critical situation in India itself, call us to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the gigantic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without, divisions which we did not create, and which we do not desire to perpetuate.

"In seeking union, the Anglican members present stand for the one ultimate principle of the historic Episcopate * * * The members of the South India United Church also make one condition of union, namely, the recognition of spiritual equality, of the universal priesthood of all believers, and of the rights of the laity to their full expression in the Church.

"Upon this common ground of the historic Episcopate and of spiritual equality of all members of the two Churches, we propose union on the following basis (1) The Holy Scripture of the Old

and New Testaments, as containing all things necessary to salvation. (2) The Apostles' Creed and Nicene Creed. (3) The two Sacraments ordained by Christ Himself—Baptism and the Lord's Supper. (4) The Historic Episcopate, locally adapted. This does not involve the acceptance of any theory of the origin of episcopacy nor any doctrinal interpretation of the fact. It is further agreed that the terms of union should involve no Christian community in the necessity of disowning its past, and we find it no part of our duty to call in question the validity of each others' orders."

The plan proposed includes the consecration of bishops from the South India United Church, but not the reconsecration of other clergy by the bishops. Some means will be devised to permit ministers of either body to celebrate the communion in the churches of the other body.

A conference of missionaries of the South India United Church, held at Kodaikanal May 13th, adopted a resolution unofficially approving of "a constitutional episcopacy for the Church of India, provided it is desired by the Indian Church and provided that the resultant Church be autonomous and an independent entity, and remain in communion with other evangelical Churches of Christendom."

Further promise of progress towards union is seen in the cordial reception of an invitation to the Reformed Syrian Church of South India to join in the movement. The tradition is that this Church was founded by the Apostle Thomas in A. D. 52. For centuries this Church has maintained its existence in spite of persecution, and during the last century has been thoroughly reformed and has returned to its apostolic simplicity. It has a married priesthood, an open Bible, a simple evangelical faith, and is maintaining active and efficient missionary work in other parts of India. No Church has a more devout and spiritual leadership.

The coming together of these three Churches upon the mission field would unite in one body the converts of the mission work of England, of Scotland and of America. The Anglican would contribute the strength and world-wide communion of the Western Church, the Syrians would bring their loyalty to primitive and apostolic simplicity, while the South India United Church would bring its evangelistic fervor, its development of the laity and the evident seal of God's blessing upon its ministry in its abundant life and service.

THE CHINESE HOME MISSIONARY MOVEMENT

FOR some time there has been a growing missionary spirit among Chinese Christians. This has led to the formation of Chinese Home Missionary Societies. One of these in Nanking is not only entirely a Chinese organization, but is inter-

denominational and aims to evangelize distant and unoccupied parts of China. Its officers and members are prominent Chinese Christians, and it is entirely supported by the native churches. They have sent out the following appeal:

"Christ's instructions are, 'Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned.' These are not words to be idly repeated, but call for action. Nor are we to limit ourselves to any one corner and take comfort therein. When we think of the multitudes to whom life is but a drunken sleep and death a fateful dream, whose is the responsibility if not that of the 300,000 Christians of China? Day and night this thought presses on one with increasing agony. Jesus is the world's Saviour and His disciples must share His task. His word abides as a sacred commission for us and glad tidings for mankind. Besides, Christianity stands for progress. * * *

"The idea of a Mission to Yunnan has gripped the hearts of many of us, including Dr. Mary Stone of Kiukiang, Drs. C. Y. Chen, W. P. Chen and Mr. David Yui, who have organized the movement. There are now seventeen foreign advisers. * * *

"Of the 12,000,000 people in Yunnan, there are only 7,413 Christians, with some 150 chapels, 120 male and 5 female evangelists, and 75 elementary school teachers. Foreign missionaries are proportionately few, and there is not one ordained Chinese preacher nor western-trained doctor.

"Christians of China! Does not such a pitiful situation quicken your benevolent instincts? Or will you continue to 'sweep the snow from your own front door while neglecting the frost on your neighbors tiles?' If the latter, then what advantage is there in your being one of the 300,000 Christians in the country? When we think of the 11,992,587 unbelievers in Yunnan and the sins by which they are threatened, it strikes us with horror. We cannot all go to Yunnan, but each can help. To you this may mean a small self-denial, but for those reached it will mean soul-salvation. Jesus said, 'It is better to give than to receive.' "

This Home Missionary movement is manned and sustained by the united Chinese churches, with a group of the strongest Christian leaders forming the committee which guarantees the maintenance of the work for one year. At the end of this time, it is hoped that sufficient momentum will have been acquired to carry the work forward. Six trained and tested Chinese Christian men and women were consecrated for the work on Sunday, March 16th, at Martyr's Memorial Hall in Shanghai, when a crowd of deeply interested friends gathered. Chinese of the old school, with black satin skull-caps, sat side by side with young students in foreign dress. Elderly Chinese women with "lily feet," were in contrast with rosy, basket-

ball, young Chinese girls from the mission schools.

Behind the platform, on which sat the new missionaries, was a large picture of a Gospel bell, the chosen emblem for this home missionary movement. The deputation consisted of Pastor and Mrs. Ding Li-Mei, Misses Chen and Lee and Pastors Sang and Lee, and Mrs. F. D. Gamewell, who was especially asked to accompany the party. Mr. David Yui, national secretary for the Y. M. C. A. in China, presided, while representatives of different denominations and mission boards took part in the service. The Commission report was read, in which subscriptions and prayer was appealed for. One-half of the \$6,000 asked for had been received.

Pastor Ding is an evangelist and a man of prayer, who, for twenty-three years, has longed to carry the Gospel to unevangelized portions of China. Mrs. Ding has been a kindergartner and expected to teach the Yunnanese children. Miss Chen has been a secretary of the Chinese temperance movement. Pastor Sang is a man of vigorous strength, which fits him to meet hard, primitive conditions in country places.

The charge to the missionaries was given by Dr. Cheng Ching-yi, secretary of the China Continuation Committee, also secretary of the committee financing the Movement.

The party looks for difficulties, hardships, perhaps even persecution, "to be driven from place to place." But they expect to work and fight for God, as God fights and works for them, in their new sphere of service. The year will be spent in surveying the field, in conducting evangelistic services and in strengthening and enlisting the cooperation of Chinese Christians. On their return, the Commission will report to the entire Chinese Christian Church, and make arrangements for the establishment and maintenance of a permanent mission.

THE JAPANESE AND MISSIONS IN SHANTUNG

ANY who think that the activity of the devil is diminishing in his opposition to Christian missionary work should read the story of the antagonism to Christianity shown by the Japanese military authorities in Shantung. We can quote only a few of the items reported by a special correspondent living in the territory occupied by the Japanese. His account gives another reason why Japanese control of Shantung should be terminated as speedily as possible. Our correspondent writes:

"Shantung is the pivotal province between North and South China; whoever controls it has also entrance to the vast coal deposits to the west. Since coming into Shantung Japan has consistently carried out a program of dispossessing the Chinese from their property and business, and of making things so uncomfort-

able for Americans and Europeans that they would leave Tsingtao and its environment. The Japanese authorities have also apparently systematically sought to break down the morality and strength of the Chinese and to break up Christian mission work. When the Chinese labor battalions returned from France and when allotment money was paid by the British authorities to families of the laborers, the Japanese rushed in large numbers of prostitutes to entice the Chinese and obtain their money at the expense of their morals.

"The Japanese also interfered with the work of the public hospital in Tsingtao by so taxing the institution as to compel a large reduction of the staff of doctors and nurses. Nuisances were established near the hospital that made it impossible for nurses and patients to sleep. These nuisances included a large house of prostitution which made the nights hideous. At the same time the Japanese silenced the bell of the Christian Church on the ground that it disturbed the patients in the Japanese hospital.

"Hostility to the American Presbyterian Mission, founded in Shantung in 1863 by Dr. Hunter Corbett, was manifested by the establishment by the Japanese of a large "red-light district" in Tsingtao across the road from the mission compound. The missionaries protested politely and strongly, but to no purpose. The entire Japanese population, including officials in uniform, attended the three days' opening of this "hell-on-earth," including Sunday.

"Another evidence of Japanese desire to get rid of the American missionaries has been their insults to the ladies of the Mission on the streets; the unexpected intrusion of Japanese gendarmes in the Mission buildings; interference with Chinese servants employed in the Mission; unfounded accusations of seditious activity against Chinese teachers, followed by banishment; and the closing of the Mission School. Missionaries returning from the interior have been prevented from going to the Mission Compound. The self-supporting native church at Tsingtao has been broken up and its leading members have been driven away. The Mission will probably be compelled to sell its property for a nominal sum and move elsewhere. The Mission high school for girls, though outside the bounds of former German territory, has been visited several times by Japanese soldiers who have annoyed and threatened the teachers and pupils.

"The Japanese have also imported Chinese ruffians into the district apparently for the express purpose of creating a false revolution to give a basis for new demands on China. Robber bands have also been very active and there has been much murdering, torture and blackmail in connection with riots and robberies.

"Especial antagonism to Christianity is shown by the Japan-

ese effort to break the spirit of Chinese Christians. Fines are imposed on Christian villages; schools are entered and threatened; letters are opened and used for terrorization; travelers are searched for tracts and Bibles; and evangelists are seized and imprisoned.

"The Japanese are carrying on an active anti-American propaganda, accusing the missionaries of trading in opium, charging sedition, attacking the Shantung Christian University at Tsinanfu, and inculcating suspicion of Americans."

The storm of protest and indignation is rising among foreigners in China. Merchants, professional men, diplomats and missionaries are united in their condemnation of these Japanese policies and methods in Shantung. While it is not in the province of missionaries to put down wrong by political and military measures, Christians may unite in protest to the authorities and in prayer to God in behalf of China and the Chinese Christians.

A MESSAGE FROM SYRIA

REPRESENTATIVES of thirteen British and American Missionary Societies gathered for conference in Suk-el-Gharb, Mt. Lebanon, last summer (July 16 to 18) and carefully discussed the present conditions and outlook. They made recommendations and plans that should be brought to the notice of others interested in the Christian development of Syria and Palestine.

First: attention of American Peace delegates in Paris was called to the fact that while missionary societies are ready to accept governmental regulations and standards, still, in harmony with guarantees of religious freedom, private organizations should be guaranteed the right to give religious education and in the language best fitted to make the work effective.

Second: attention of Mission Boards and societies at home is called to large districts in Syria and Palestine that are inadequately occupied or unworked fields. These include Kasrawan (Lebanon), Damascus, Aleppo (with 240,000 inhabitants), the Nusariyeh Mountains, East of the Jordan and North Arabia. In these districts are large numbers of Moslems, Jews and backward Christian sects.

Third: favorable opportunities for Christian work have resulted from the expulsion of the Turkish Government. Travel is facilitated and the people are eager for education and advancement. The relief work has opened many hearts to Christianity.

Fourth: in order to promote unity and harmony in mission work among native churches, the Conference recommends such a union or federation of churches on the field as shall obviate existing difficulties.

Fifth: a permanent organization of the conference of mission-

aries was effected and to the Continuation Committee were entrusted arrangements for future meetings, the incorporation of the Educational Union of Syria and Palestine, the arrangements for occupying new territory, the union training of missionary workers, the promotion of united publication interests, the development of Sunday-school work and the adjustment of financial questions of common interest to all missions.

Syria and Palestine have suffered unspeakably from the destructive blight of the war, massacre, famine and pestilence, and the Christian Church in America cannot be urged too earnestly to come to the rescue. Over 600,000 people in Syria and Armenia were killed, and another 400,000 perished from hunger, exposure, disease and abuse. Thousands have not enough rags to cover them. The sick are without doctors or medicine and there are 200,000 orphans to be fed, clothed, sheltered and educated. Some of the noblest leaders of today are the orphans who were saved from the massacres of 1896 and trained for service. Relief work helps break down bigotry and to open human hearts to God's message. New liberty may be expected in education and for the printed page—already books and Bibles are in great demand. The great question is what will be the policy of the new government toward Islam? If French influence is paramount in Syria will they be solicitous lest the "religious susceptibilities of Moslems" be injured or will the new government stand boldly for truth, justice, mercy and progress in all matters relating to the physical, social, intellectual and religious life of the people?

THE OPPORTUNITY IN FRANCE

ONE of the fields that calls for Christian evangelism today is France. Any one who has been there during the last year, who has talked with the outstanding Protestant leaders, or has studied the situation, must have come to this conclusion. Either France will continue to be a country in which organized Christianity is a nominal factor in the life of the people, or it will move forward to a far larger recognition of the power of Christ.

At present it is said that only about one in three of the thirty-eight million inhabitants of France has even a formal relationship to the Roman Catholic Church, and about one in sixty a similar relationship to the Protestant Church. There are about 12,000,000 Roman Catholics attached to their Church and about 600,000 confessed Protestants, to whom may now be added 300,000 more who live in Alsace and Lorraine. There is in addition to these a mass of over 25,000,000 people upon whom neither church has any compelling hold. They are, nevertheless, more open-minded toward a simple, vital Gospel than ever before since the age of the Huguenots. The government, which for a long period has been anti-

clerical, is not anti-Christian. As never before the country needs the moral undergirding of a simple, vital religion.

With two million men killed and wounded and as many more widows and orphans; with factories and mines destroyed, with farms and orchards and cities laid waste in the northeastern territory; with taxes oppressive and prices for necessities of life out of reach, the plight of France is sad indeed. With God's help, however, she may rise on the stepping stone of her dead self to higher things. France has suffered not only in material and human loss, but in the retarding of many forms of Christian activity. The Protestant churches, the McAll Mission and many other Christian agencies have lost largely in workers and supporters. They are impoverished, at least in material resources, and need help.

Chaplain Daniel Couve, a Huguenot by descent, assistant director of the French Evangelical Missionary Society, a member of the Continuation Committee of the Edinburgh Missionary Conference, and one of the leaders of Christian thought and activity in France, is optimistic about the spiritual future of France. He believes that there is now an unusual opportunity to reach men and women with the Gospel. There is no reason to expect that Protestants and Romanists will come into closer fellowship, nor is it desirable until the Roman Catholic hierarchy is radically changed. There is much less sympathy between the leaders of these two churches in France than there is in the United States, but the rank and file of the memberships are coming to understand each other more fully. The Roman Catholics have been broadened and liberalized by their contact with Protestants and the French Evangelicals have come out of the war with new vitality and earnestness. They are educated and are destined to exert an increasing influence in France and in the French Colonies.

A new France is in the process of construction and American Christian leaders have offered the help of American churches. The Methodist Episcopal Church and the Methodist Church, South, the American Lutherans, the Northern Baptists and others have sent representatives to France to strengthen their work in different parts of the country and to offer help in other directions. But the Baptist, Methodist and Lutheran churches constitute only a minor representation of the Protestant forces in France. The two branches of "L'Eglise Reformée" represent the bulk of the Protestant believers. These churches have suffered the loss of at least \$3,000,000 worth of property in the war. In the work of reconstruction they should receive substantial help, and all evangelical forces should come into close cooperation to avoid overlapping and competition. France, in the years just before us, may furnish an example of complete subordination of denominational plans to Christian ends.

EDITORIAL COMMENT

THE COST OF PRAYER

DAILY, almost hourly, come new requests for prayer. The Week of Prayer for Colleges has recently passed; a day of prayer is set for Bible distribution, another for Moslems, another for American Indians, and others for various objects. The "Universal Week of Prayer" will inaugurate the new year, (January 4th to 11th). Nearly 600,000 people are reported as enrolled in the "Fellowship of Intercession" connected with the Joint Centenary of the Methodist Episcopal Church; and the Interchurch World Movement plans to enroll millions of intercessors in its campaign. The "Great Commission Prayer League" of Chicago has enlisted a multitude of men and women to pray for spiritual awakening among Christians, and for a world-wide revival and the conversion of men to Christ.

How much does all this prayer mean to God and to the petitioner? How much does it really benefit the world? Real prayer *costs* in the offering, in the answering and in the enjoyment of the results of the answer. If it was right for David to say that he would not "offer unto the Lord that which cost him nothing," it is equally true that no man or woman today has a right to expect fruit from prayer which costs nothing, even when there is a certain degree of faith in God. It is easy to ask for prayer and easy to promise to pray but how much does this mean?

First, real prayer means *holy living*. "The fervent prayer of a *righteous* man availeth much in its working." The petitioner must either be living in communion with God, or he must be so earnest in his desire to come into that fellowship that he will permit nothing to stand in the way. Known sin must be abandoned, if we would pray.

Second, true prayer costs *time*. If our Lord spent whole nights in prayer alone with the Father, can we expect answer to petitions, uttered hurriedly because we are more interested in other things? There is no merit in much speaking, and a brief petition may be most effective, but time is a large factor in communion with God.

Third, true prayer costs *spiritual energy*. Some prayers are uttered as casually as if we were asking a servant for a glass of water. Christ, in prayer, sweat as it were great drops of blood in the agony of His Spirit; and the Christian's earnestness will be indicated by the whole-heartedness with which he devotes himself to prayer. There is labor in such intercession.

Fourth, true prayer costs *cooperation*. How can a man pray for food if he will not work; how can he pray for the needy if he will not give; how can he pray for the conversion of men if he will not witness; how can he pray for the coming of the Kingdom of God if he is not doing all in his power to help hasten that Kingdom?

Fifth, true prayer means *study of world conditions*. A man cannot know how to pray as he ought if he is ignorant of the needs of mankind. Carey prayed with a map of the world before him; a book or a magazine presenting facts is an excellent prayer-book. We must visualize the condition and the possibilities of multitudes before we can truly have Christlike compassion on them.

Sixth, true prayer means *knowledge of God*. The knowledge of His program and ideals, familiarity with His promises, and sympathy with Him are essentials.

Seventh, true prayer means *identification with Christ*. "Whatsoever ye ask *in my Name, that will I do.*" (John 14:13) The indorsement of the Son of God means the certain granting of the petition, but such indorsement means that the petitioner is identified with Christ in desires, in life and in service.

More of such prayer is needed—individual prayer and group prayer, in private and in public, for personal needs, for national welfare, and for world-wide revivals. If men are really ready to *pray*, there is no doubt about God being ready to answer.

MISSIONARY DIPLOMACY

HOW far should we depend on human strategy and diplomacy for success in Christian work? Without doubt, much may be learned from every sphere of human experience that will be valuable in spiritual service, but is there not grave danger lest a desire to avoid conflict and to secure popular approval may lead to compromise, secrecy and a lowering of God's standards?

In some religious and missionary movements, the desire to develop a great organization overshadows the purpose to have the work marked by spiritual vitality. The effort to obtain the help of "big men," who are not spiritually-minded, leads to over emphasis on human resources and ideals. Christian workers have learned much from secular financial drives, but it is questionable whether God's cause has been helped by soliciting money from those who have no real sympathy with spiritual aims. The use of diplomacy in Christian work may prevent a fearless testimony, and lead to a secrecy which prevents large cooperation in prayer, in giving and in service. Tact is a valuable asset in Christian work, but when diplomacy obscures the truth, or takes the place of candor it becomes a liability. We cannot afford to hide our light under a bushel because of fear lest others may dislike the

glare. At times camouflage has been used to avoid giving offense to opponents of mission work, but any subterfuge resorted to must bring discredit on the work of Christ.

It is well for us repeatedly to check up our methods and ideals with those of Christ and His apostles in order that we may not be led astray in the adoption of unworthy tactics in Christian work. The early apostles, and those who have accomplished most for God in all ages, have depended on the power of God, the vitality of His truth, and the guidance of His Spirit to produce results. Jesus Christ did not place His hope for success on the size of His organization, on financial strength, or the worldly standing of His disciples. His apostles went fearlessly among His enemies and bore witness to the life, death and resurrection of the Son of God. They testified to His power to transform and save men from sin, and declared that nothing short of full surrender to Christ would bring salvation.

It would be strange indeed if we read in the early chapters of the Book of Acts that, when the chief priests and Sadducees objected to the preaching of the Gospel, the disciples had replied: "We are not seeking to proselyte, to win converts from Judaism to Christ, but we wish to improve the social conditions of Jerusalem, and would like to have your cooperation as Hebrew leaders." What would be our impression if, after the disciples were threatened for preaching in the temple, they had gone to their own company (Acts 4:23) and had prayed for tact and diplomacy in order that they might quiet the opposition of the Jews?

No, what we need today, in the face of all the opposition to the Gospel of Christ outside the Church, and the tendency to self-indulgence and compromise in the Church, is more Spirit-filled Christian witnesses whose strategy is that "they speak the Word of God with all *boldness*," and whose diplomacy is born of self-sacrificing love to Christ and to mankind.

It is Almighty God, the Maker of heaven and earth, Who is the chief factor in the work of winning men to Christ, and we may depend on Him to do His part. The nation may rage and the people imagine vain things; kings and rulers may gather together against the Lord, but God can disdain their plots, for they can do only whatsoever His hand and His counsel determine. How often has God "chosen the foolish things of the world to confound the things that are mighty; and the things that are despised, yes, the things that are not to bring to nought the things that are,—*that no flesh should glory in His Presence*. . . . But of Him are we in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption; that, as it is written, He that glorieth let him glory in the Lord." (1 Cor. 1:17-31)

Reconstruction and the Church

BY REV. CHARLES R. ERDMAN, D. D., PRINCETON, N. J.

SINCE the outbreak of the great World War the Christian Church has been the object of renewed criticisms as severe and bitter as, for the most part, they have been unmerited and unjust. The Church was held responsible for allowing the war to begin; the Church was blamed for not assuming more definite leadership during the conflict; and some are now asserting that the Church lies supine and helpless before the great tasks of reconstruction. On the contrary, the part played by the Church has been heroic; she has not appeared always as a distinct society, nor operated under denominational names, but great Christian organizations have furnished millions of dollars to support and strengthen the armies in the field and to keep alive the starving nations of Europe, while countless men during these years of testing have received strength and inspiration for achievement and sacrifice through faith in the living Christ. Even before peace has been assured the Church has been formulating far-reaching plans for the future, and has subscribed funds for Christian work at home and abroad on a scale unprecedented in any other age of the world. Among other illustrations may be suggested the "Inter-Church World Movement," the "New Era Movement" of the Presbyterians, or the centenary campaign of the Methodist Episcopal Church in which they secured pledges amounting to one hundred and fifteen millions of dollars (payable in five years), twenty-six million dollars of which are appropriated to a nation-wide effort to meet immediate requirements for various forms of social service.

No one claims, however, that the Church has been faultless, nor that its members have attained the Christian ideal, nor that its leaders possess the wisdom to solve the tangled industrial and social and political problems of the time. What must be insisted upon is that the Church has been and is faced in the right direction: she regards her supreme and unique function as spiritual and religious; whatever may be her subordinate social or benevolent activities, she refuses to be diverted either by criticism or by praise from her task of making Jesus Christ real and regnant in the lives of men and of nations.

Other methods of bringing in a better age have been attempted. Education, science, philosophy, efficient political organization, all have failed; not because they are not in themselves valuable, but because human nature is selfish and sinful. War has been a hideous demonstration of the instability of a civilization which

was not based upon Christian principles and was not instinct with Christian faith. The incomparable need of the world is the knowledge of Jesus Christ as Divine Saviour and Lord. A recent editorial in the *Manufacturers Record* has been quoted widely and with deserved approbation:

"Above all else this country needs a nation-wide revival of old fashioned prayer-meeting religion—a religion that makes men realize that if there is a heaven there must also of necessity be a hell—a religion that makes a man realize that every act is recorded on his own conscience and that although it may slumber, it can never die—a religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber. * * * In short, we need a revival of religion which will make every man and woman strive in every act of life to do that which on the great judgment day they will wish they had done as with soul uncovered they stand before the judgment seat of the eternal."

Another similar editorial also quoted from a secular journal makes the same contention:

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life."

This is like the message given by Colonel Watterson:

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of Democracy, is the religion of Christ and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come."

If then the Church is the divine agency for giving religion to the world, she must be kept true to her task in this period of reconstruction, and must concern herself chiefly with the problems which relate to the efficient and complete accomplishment of this task.

THE RETURNED SOLDIERS

Among these problems which confront the Church of Christ in America, the one which has been most frequently mentioned has been the return to civil life of the two or three million men who were enlisted in our armies at home and abroad. During the war numerous and sensational predictions were made as to what the returning soldiers would demand of the Church with reference to its faith and order. Most of these predictions were made by men who had never enjoyed contact with soldiers, and who merely phrased their pet theories or veiled their criticisms in the form of sage prophecies. Even in one of the largest

camps in France the writer heard a preacher declare with an air of oracular solemnity: "I tell you sirs, these soldiers will re-write all our theologies." In reality, exactly the last thing that soldiers desire to do is to write theology, and, in spite of all the books which have been written to the contrary, the religion of the average soldier is surprisingly nebulous; and the prophets of what he would demand of the Church are proving to be like certain newspaper men who were credited with giving "intelligent and accurate predictions of events that never happened."

As to the men who experienced actual service at the front and who passed through the baptism of fire, it is undoubtedly true that many were brought into a new experience of faith; many others, however, are conscious of no spiritual change. The words of a chaplain are probably true: "Battle is to a man what developing solution is to a photographic plate. It brings out what is already in him. It gives him nothing new."*

Of course, countless soldiers have had their convictions deepened by these years of stress and strain. Many have "found God in the trenches," others have suffered an entire eclipse of faith, and yet to vast numbers religion is a matter of no concern whatsoever. All of which is to say that our returning soldiers cannot be dealt with in the mass, but must be treated as individual souls, each needing a personal and vital relation to Jesus Christ. The first great task of the Church, in this era of reconstruction, is *to make better men*; and it does not matter much whether a man has been a soldier or a civilian, his need of the transforming power of Christ is quite the same. One great danger at the present time is the tendency to forget that while many things have been changed by the war, human nature is the same in its great possibilities and also in its selfishness, its weakness and its sin. The one remedy is in the Gospel of divine grace. Thus the first duty of the Church in the present crisis is to perform her unique prophetic function of sounding forth the truths of that supernatural revelation which has been given as a sacred trust.

This prophetic function, however, must be exercised with a view to the needs of the time and to the actual conditions and daily problems of men. Soldiers, and civilians as well, have been justly dissatisfied with the remoteness and the unreality of many messages which have come to them in the name of the Church; they are rightly demanding a religion of reality. *Thus the social, industrial and political application of the Gospel must be emphasized as never before.* Men must see that religion relates not only to quiet hours of worship, but to every sphere and experience of life. The nation seems to be on the eve of a great conflict in the world

* The quotation is from a recent number of the *Atlantic Monthly* in which B. T. Bell reminds us that our problem in America is after all not so much with our returning soldiers as with the civilian young men.—C. R. E.

of industry; the only possible escape lies in the application of the teachings and principles of Christ to the vexed questions involved in the relations of capital and labor. So too in the sphere of politics, safety and security depend wholly upon Christianity. An adviser of President Wilson in France remarked: "We must attempt to train a generation of men who, in international politics, will act as Christians." The present peril is in placing undue confidence in treaties and leagues between nations whose individual citizens do not submit to the will of Christ. The world is weary of war and impatient of autocracy; but a czar or a kaiser is to be preferred to the tyranny of a Christless mob. Democracy, of all forms of government, most depends upon citizens who are dominated by the Spirit of Christ, and who are being continually taught the principles which Christ has given to govern men in all spheres of human life and endeavor.

For the exercise of her prophetic function, and to thus apply the Gospel to the political and social problems of the day, and further for the development of efficient methods of service, the Church must have *strong leadership*. It is no reflection upon the great numbers of able and consecrated ministers, who have kept the Church true to her great tasks in these days of trial to say that there is now a pressing need of a large number of men of unusual ability to direct the great work of the Christian Church at home and abroad. More serious still, possibly the essential element in this problem, is the imperative necessity of a more adequate support for the Christian ministry. Does the Church of Christ in America realize that it is paying its trained leaders salaries which average less than the wages of unskilled laborers? Does it realize that the present attitude of indifference to this condition in the individual congregation spells disaster for the whole Church? The present problem of the Christian Church is not the gross budget for its work, so much as the individual salaries of its officers.

To solve this problem of leadership demands also a new emphasis upon *Christian education*. To the home, to the Sabbath School and to the institutions of higher learning, the Church is now looking for those influences which will produce strong leaders, both among laymen and in the ordained ministry. Homes where there is no family altar, no religious guidance, Sabbath Schools which at best provide instruction for only a half hour of each week; colleges and universities which have no place for the Bible and are devoted wholly to secular education, can never meet the pressing needs of the Church in these days of reconstruction. Here is a problem which must be faced calmly, courageously and with intense seriousness. If the returning soldiers constitute a problem for the Church, it is quite as true from another aspect that they

offer the Church a great opportunity. Other things being equal, they are to be the men of greatest influence, in this present generation, in their various spheres of activity. From among them should be found leaders worthy of the great task committed to the Church. Every effort should be made, and that speedily, to enlist them in active and definite Christian service.

The demand for church union is another pressing problem of the hour. The "returning soldiers" have not voiced this desire so loudly as was predicted, yet criticism is still justified and dissatisfaction is widespread in view of many unnecessary divisions among the followers of Christ.

Nor is the Church indifferent to the need, or content with her present division. Plans for a "World Conference on Faith and Order," delayed by the war, are now maturing; and meanwhile, in the immediate future, a National Council is to meet to effect if possible the organic union of the evangelical churches of America. The term "organic union" should be intelligently interpreted. It is not intended to imply the necessity of an absolute merging of denominations: the "organic union" may be "federal" or "confederate." No one can predict the exact form which may issue; but no one can deny the longing to closer fellowship which is felt throughout the Church, and no one should fail to further every wise endeavor to secure such a relation as will bear to the world a corporate witness to the spiritual unity which already exists among all the followers of Christ.

Among many other problems which are familiar should be mentioned that of keeping clear in the consciousness of the American Church its duty and privilege in the task of *world evangelization*. In some carefully limited sense it is true that "America won the war;" the same could be said of England or Belgium or France; it was a united victory; yet it is correct to say that, when the armies of the Allies were in dire need, it was given to America to hurl against the enemy her fresh, brave forces, and to turn the tide of conflict. Much more is it true that, while our sister churches in Protestant lands are depleted of men and of money, it is given to the American Church, with her unbounded resources, now to move forward with triumphant confidence, to unite the followers of Christ and to achieve the evangelization of the world.



ORIENTAL, STUDENT CONVENTION, TROY, N. Y.

The Problem of Asiatics in America

BY CHARLES DuBOIS HURREY, NEW YORK

General Secretary of the Committee on Friendly Relations Among Foreign Students

THE eyes of Asia are upon America. One hundred and fifty new students from China have recently landed in San Francisco; two hundred and fifty Filipino students are en route to this land that opened the doors of opportunity for them; each ship from Japan is bringing a delegation of her student sons, increasing the student representation of the Japanese Empire in the United States by at least three hundred this year,—a significant fact due to the recent additional appropriation of 40,000,000 yen for education. Eagerness for study in America is widespread in India, Ceylon and Siam. Truly the eyes of Asia are upon us,—eyes of disappointed and grieved Chinese; of jealous and suspecting Japanese; of suffering and appealing Koreans; of admiring and wondering Hindus; of grateful and longing Filipinos.

There is no concealing the deep hurt and bitter disappointment experienced by the Chinese. They feel that their best friend has forsaken them; that their contribution to the cause of the Allies has been in vain because the principle that "might makes right" has been vindicated and that, therefore, the only reasonable thing for China to do is to begin at once the creation of a mighty military machine with which to defend her rights. Here are quotations from some of the ablest Christian Chinese students assembled in national conventions in September at Columbus, Ohio, and Troy, New York:



ORIENTAL STUDENT CONVENTION, TROY, N. Y.

"American Christianity is superficial and feeble; the Christian religion is being exploited for selfish ends; American preachers, with apparently untroubled conscience, stand in their pulpits decorated with the flags of autocratic monarchies and preach sermons on democracy. Our Christianity must be higher than the American. Russian Bolshevism has shown the world a higher type of Christianity than the complacent nominal American Christian has exhibited. China has been too polite in the past and unpatriotic. Crippled by internal strife and threatened by an external enemy China has done the best she could for the cause of the Allies. When we entered the war we were told that it was to right the wrongs of Europe and in defense of weaker nations,—why, then, is this great wrong done to our country?"

In discussing relations between China and Japan from the Christian viewpoint, these students declare:

"That Japan is trying to keep China weak and divided;

"Japan wants to be boss;

"China does not resent the Japanese developing our industries, but we do resent her dominating them;

"Japanese militarists are promising the mass of their people great relief if the province of Shantung can be occupied.

"Christ taught that we should love our neighbor and our enemy,—but he also taught that we should not oppress nor exploit.

"We should try to understand Japan's problems; she needs territory; America has closed the door to her people and she can only expand in our direction.

"We should pray more for Japan than we do for China.

"We are much to blame for our present sad condition because we have allowed our own corrupt officials to sell out our best interests."

Many Japanese students frankly express the feelings of jealousy and suspicion regarding America which are widespread among their people. They say:

"America does not understand our problems; according to a 'Gentlemen's agreement' the doors of the United States are barred to Japanese immigration. American interests are eager to develop the resources and industries of China, but at the same time they would restrain Japan from gaining larger influence in Chinese territory. By sending out mission-

aries you profess to be desirous of helping us meet the unusual spiritual needs of the hour, but your government not only legislates against our interests abroad but fails utterly to help us readjust ourselves to the new demands of democracy. Our people are alert and progressive; there is overcrowding and thousands are looking for a place to live; our manufacturers are searching for a market for their products and in their hearts they are saying to America,—“If you cannot help us then do not hinder us.”

Taught by missionaries to believe in justice and fair play between nations, the Korcan people are turning their appealing eyes toward the Christian leaders of America. There can be no doubt that they are suffering greatly under the oppression of a stern, military power; their integrity as a nation has been destroyed; freedom of speech and of the press and of travel are denied them; students must abandon the study and use of their own language and are denied the privilege of study in the United States. It is only natural that their representatives should cry out to Christian America,—“You, who profess to represent the Saviour of Mankind, why do you not help us now?”

Students from India admire our democratic institutions and the wonderful opportunities for success which all enjoy, but they too are wondering whether by our rush and drive and preoccupation with material development we are really advancing civilization as much as the deep-thinking meditative men of India are doing. They are asking,—“Do you people really know what prayer is? Can you find and maintain peace by organization and military training? Do you really believe that the white race is superior to colored races in soul quality?”

Over five hundred Filipino students in the United States are loudly praising the efforts of America on behalf of their people, but they make no attempt to conceal their deep longing for complete political independence. We hear them say,—“Your money and genius have given the Philippines more advancement and prosperity in twenty years than they had gained and enjoyed in all their past history, but now let the crowning achievement of your administration be the granting us full rights of self-government.”

The presence of the Asiatic in America is not in itself a menace, but the congregating among us of any considerable number of those who are physically diseased, morally corrupt or mentally deficient might easily become a curse. Happily the danger of such a calamity is very remote, and by our attitude as Christian people we can see that the men and women of Asia who live among us shall enrich our economic, intellectual and spiritual life.

The Christianization of Chinatown in San Francisco or New York will help spread Christian truth throughout China, and our efforts to live the Christian message in colonies of Japanese and

Hindus in America will deeply influence the reception of Christ's teaching in their native lands.

In facing the challenge presented by students and others from Asia now resident within our borders let us freely acknowledge our mistakes. We admit that we have generally been more zealous to promote denominationalism than to present Christ in our approach to Chinese and Japanese colonies; we are genuinely sorry for the waste and confusion which have resulted; further, we recognize that our preaching is often vitiated by the unchristian treatment of Asiatics within a stone's throw of our churches. We confess in shame that too often we have assumed an attitude of superiority in our condescending missionary work among the "heathen."

For these sins let us ask forgiveness and now resolve that henceforth we will:

1. Seek the acquaintance of our friends from Asia in a brotherly fashion.
2. Endeavor to win to Christ some doubting Oriental student.
3. Open our homes to these promising student leaders, now so far away from their own home circles.
4. Battle consistently against race prejudice and discrimination on the part of American Christians.
5. Invite Oriental students to assist us by giving talks and entertainments in our churches, Sunday-schools and missionary societies.
6. Enlist educated Orientals in practical service among their own people in the teaching of English and elementary subjects, health talks, thrift campaigns, leadership of boys' clubs, etc.
7. Offer employment to help those students who must earn part of their own support.
8. Interpret the meaning of Christmas and Easter by arranging social and religious gatherings for Oriental people in our churches and homes.
9. Endeavor to win for Christian life work some of the most promising Oriental student leaders.
10. Present a book or pamphlet to some discouraged or aspiring youth which may introduce him to the riches of the Scriptures.

In the past, America has been regarded by the Orient as a land of freedom, opportunity and Christian democracy. Let us hope that leaders in the Church will not permit the forfeiting of this high degree of confidence through any neglect or hypocrisy in our dealing with Orientals.

A Woman Doctor's Opportunity in India

BY DR. ELIZABETH G. LEWIS, AMBALA CITY, INDIA

Missionary of the Presbyterian Church, U. S. A.

IF you stood by the shore of a great pool of water in which a thousand children were struggling and gasping for life and you were able to save only *one*, would you call it an opportunity or a tragedy? Oh! women physicians of America, come over and help us make an opportunity out of this great suffering tragedy in India!

It is a June day in the Panjab with a wind blowing so hot, so dusty, so life-taking that the street-dogs refuse to be driven from the shelter of the compound. They fear our sticks less than they fear the scorching heat. The women who have come miles with babies who wail and fret and refuse to lift their faces to the light are restless and impatient to get back to their mud huts. I wish you could see them as they push and crowd and again and again are driven back by the woman who guards the gate.

"Sit down. Give the Miss Sahiba air. Can't you see she can only give medicine to one at a time?"

So they come—Jannat who can scarcely lift her dark chaddar away from her poor eyes, so sensitive is she to the light—Fatima who crawls and hobbles to your feet—Pajábí whose one desire in life is to have a child.

(There are so many Pajábís. They will undergo any kind of treatment, operative or otherwise if you will but promise a son!)

Nasibau has a long tale to tell. She has begun perhaps a dozen times, leaning far over the railing to get in front of the other women, interrupting each time she is able to get her face a little nearer than the patient you are treating. She wants to tell you all about herself and her ancestors and, standing quietly at your elbow is Sakima, a baby hidden in her "chaddar." You suddenly realize that Sakima has been waiting a long time. You turn and reach for her dispensary slip. Quickly she slips the chaddar off the baby's face.

"Ánkh nále kán," she says laconically.

"Eyes and ears" and one glance shows you pus running from ears and eyes swollen and red.

Little Sardar Begam presents a bottle that could not possibly hold more than a teaspoonful with the request for lotion to bathe six pairs of eyes, while Radia demands a quart of medicine worth rupees ten to the ounce.

Azzizan has come twenty miles in an ox cart and she begs you on her knees, clinging to your feet to take a knife and remove from

her abdomen a tumor which in size rivals a Kansas squash and allow her to return to her "tiny, tiny, children" that very night. When you tell her she must stay in hospital for three weeks she unties a corner of her torn and dirty chaddar and carefully extracts a four-anna bit hoping to bribe you into consenting to do this little thing for her.

Azziz Begam, clear of skin, beautiful to look upon, stands by, catching up her gauzy, iridescent draperies with a tinkle of silver bracelets. She wants you to remove a wart from her finger but you must not cut her nor put on any medicine that hurts. After much coaxing, explaining and making of promises the tiny wart is touched with caustic and Azziz Begam makes place for a shy, young thing who whispers to you that a "two months' hope" has vanished away leaving her very miserable and full of pain.

Make way for a stretcher case! They have been traveling all night. Take her at once to the operating room. In fifteen minutes the thing is done but another little life is gone that need not have gone had there been any help near by.

Who does the medical and surgical work in India? A few names are famous. There are certain centers where in season people flock in thousands for cataract and other special operations. The British Government has done wonders in placing hospitals for both men and women. The various missions have hospitals in many places and I have been astonished to see how far from overcrowded many of these hospitals are. We read of medical missions in India and picture women's hospitals too full to shut the doors, of women begging for operations, women begging to have their children treated.

The need is greater and more fundamental than an overcrowded hospital. It is too often the doctor Miss Sahiba who is doing the begging. She is begging women to accept health at her hands. She is entreating men to let their wives stay in hospital until they are cured. She is pleading with mothers to come into hospital and let the babies' lives be saved. I have known a missionary doctor to walk the streets of the village trying to coax the sick to take her medicine when no one came to her dispensary. That same doctor, Miss Sahiba has a full hospital today.

Some hospitals pay the women for coming in for their confinements.

Medical women in India must be both physicians and surgeons and if, as is often the case, they are alone in a hospital they have to specialize in every branch, especially eye and gynecology.

As a rule chronic cases come to hospital rather than acute ones. Hence an epidemic of plague, cholera, small-pox or influenza may mean empty hospitals and patients dying in their homes. Gynecological cases are in the majority and these poor women will

undergo any length of treatment, medical or surgical. Hence the opportunity for pelvic surgery is almost unlimited. The women are learning rapidly how much benefit can come from operative treatment and strange to say they have little fear of taking chloroform. So opportunities for surgical work are multiplying by leaps and bounds and when one contemplates the size of the field and the limited number of workers it may well make any surgically ambitious American woman seize a scalpel and book her baggage for India.

In my judgment the largest field and perhaps the most discouraging is that of obstetrics. Here we try to put our finger on the most vital and sensitive point in an Indian woman's life. She lives for three things—to bear children, to eat, and to sleep, and it is not chance that makes me place the childbearing first. She herself is willing to sacrifice everything for that. She is full of weird ideas and customs, and places her faith not on any new fangled Doctor Miss Sahiba, but on the omnipotent and omnipresent *dhai* or midwife. Go where you will you will always find the *drai* preceding you, leaving a trail of fever and inflammation. The dispensary patients begin their complaints with "The *dhai* told me this and that," etc.

Called to the home no *dhai* is to be seen but they tell you that since the *dhais* have been unable to help them they have called you.

The *dhais* may be indigenous, meaning professional *dhais* born to their position just as *dhobis* and *saises* and *khansaumans* are all laundry men, grooms and cooks,—because their fathers are. These *dhais* may be trained or untrained. Government, especially in the Panjab, is trying with money and with patience to train all *dhais* away from the barbarous customs of their forebears.

But it is slow work! They do not wish to learn and the prospective mothers do not care whether they learn or not. Hence, an untrained *dhai* is often called in preference to a trained one, because her fee will be smaller.

What part does a woman physician play in this sad drama? She may be called "the last resort." She takes over a small percentage of abnormal cases. The rest die. But the future has work in store, an enormous task. These *dhais* simply must be trained and trained well and it means years and years of determined effort.

The time will come when Indian *dhais* can take their place among the world's professional women, but it will only come by the self-sacrifice and perseverance of women physicians and trained nurses. At present they are an illiterate group of dirty, superstitious old women, often blind and sick, and the only Indian women today capable of handling properly a normal, midwifery case,

are the non-indigenous, usually Christian women, who have taken the regular course of training in medicine and surgery, midwifery and nursing in one of the established hospitals, and these women are too few even to fill the vacancies in our hospitals and dispensaries, let alone touching the great mass of humanity in their homes.

Speaking of training of *dhais*, makes me think of the need of sub-assistant surgeons and nurses. It is pressing. Who is going to help train them?

Gray's Anatomy is with us in India. Come on over and help us learn it!

The rule in India is one medical woman to a hospital and that means "she runs the whole show." She is hospital superintendent, matron, head-nurse, undertaker, preacher and the entire board of directors in one. It is a very poor rule and will be changed.

A few women are in private practice, not connected with a hospital, mostly in the large cities, Bombay or Calcutta. Their practice is largely consultatory. They are called in by men physicians to see and examine *parda nishins* whom the men cannot see. They are expected to state their findings and are not asked to prescribe nor to follow up the case. The time is of course coming, when fuller confidence will be placed upon them and normal medical practice can be established.

The need for medical women in India is much more than an opportunity. It is a triple necessity. First, we must convince the women that they need help. It is simply appalling how they sit in filth and ignorance and in disease, and never dream that any thing could be different.

Second, we must be ready to give the help when they come for it, and oh, the hours in the dispensary, and the fast flying hours in the operating room where the good old U. S. A. smell of ether is usually only chloroform!

And third—wait, don't be in a hurry for third! It is such a sad third, this great army of incurables! Cancer, tuberculosis, deformities! They cling to your feet. They throng the hospital. They offer you bribes from a pice to a thousand rupees!

God grant clearness of vision to every doctor Miss Sahiba in India to see beyond the "Gate," and courage of heart to hold these poor unfortunates lovingly by the hand until they have passed through.

Do not come for money or for fame, but if you can come for love of Christ and humanity, come quickly. There are so many waiting for you!

Moral and Religious Conditions in Japan

BY REV. C. J. L. BATES, TOKYO, JAPAN

IN 1910 Marquis Okuma wrote in his "Fifty Years of New Japan," "The old religions and old morals are steadily losing their hold, and nothing has yet arisen to take their places."

President Ibuka of the Meiji Gakuin, one of the leading Christian educators in Japan, wrote in 1924, "With the influx of western thought, not only have the ethical maxims that ruled the life of old Japan to a great extent lost their former power of command, but the foundations of the old systems have been shaken and new foundations have not yet been securely laid."

A student of the Higher Normal School of Hiroshima, who called on me at my home in Kobe, brought a bundle of English books, among which were Carlyle's French Revolution, a volume of George Bernard Shaw, a volume of Maeterlinck, and two or three other modern works of literature. He was a very intelligent fellow, and before long, we were discussing the deepest problems of morals and religion. Suddenly he said, "Sir, I think that morality is not necessary. It is only a prison house to bind us. All we need to do is to live from our sincere heart."

Thus, in rather quaint English, this young man gave expression to the characteristic mood of the Japanese student classes of today. It is the result of a reaction against the severe restraints of the old Japanese systems, and of the influx of European naturalistic and materialistic art and literature.

The religious and moral life of the old Japan was expressed in the four systems known as Shinto, Buddhism, Confucianism and Bushido, the former two being more largely religious, and the latter two more purely ethical. In fact, in these four we find the religious element in decreasing, and the moral element in increasing ratio.

SHINTO is the systematization of certain naïve old Japanese religious ideas and practices, under the influence of Chinese philosophy and literature, which entered Japan in the early centuries of the Christian era. It is a purely national religion found only in Japan, and is based upon nature worship centered in the Sun, which in Japanese tradition was personified as a female deity, and was recognized as the progenitor of the Imperial family. To this nature worship was added a worship of heroes and ancestors.

Shinto emphasizes cleanliness of body and soul, and inculcates patriotism and loyalty, but it has no code of morals. This was regarded by the great Shinto scholar of the eighteenth century,

Motoori, as a mark of its superiority. "Systems of morals," he said, "were invented by the Chinese, because the Chinese are a people without morals. But in Japan there is no necessity for a system of morals; for every Japanese will do right, if only he consults his own heart."

This naïve conceit must not be regarded as the deliberate judgment of the Japanese at large, for they accepted Chinese ethics, and, for centuries, made them the basis of their moral culture.

Shinto is highly polytheistic, and teaches that the gods of heaven and earth watch the conduct of men, rewarding the good and punishing the evil. It also inculcates a belief in the reality of the soul and of its existence beyond the grave.

BUDDHISM has to a far greater extent ministered to the religious life of Japan than Shinto. It entered Japan in the sixth century, coming first from Korea and later from China. Japanese Buddhism belongs to the northern school, the so-called "Mahayana," or Greater Vehicle. In Japan, it is popularly considered as of two kinds, "jiriki" and "tariki," meaning "self-power" Buddhism, and "other power" Buddhism, referring to the method by which salvation is secured. The former is salvation through one's own power by means of meditation, which is taught and practiced by the Zen sects. The latter is salvation by means of faith in "Amida" Buddha, and is taught and practiced in the great Hongwanji sects, whose magnificent temples in Kyoto challenge the admiration of visitors from all over the world.

The former type is truer to original Buddhism. It reveres the historical founder, Gautama, but is without any definite thought of God. The latter is so different that it would seem more appropriate to call it Amidaism. It not only reveres but elevates to a position of supreme deity Amitabha Buddha, who, according to tradition in the remote past, when about to enter into his rest, made the great vow that he would not enter into the full bliss of Buddhahood until he had made provision for the salvation of all who would call upon his name. He remained true to his vow and, after many incarnations of self-sacrificing lives, he finally succeeded in heaping up so much merit that he became the great Amitabha Buddha of Eternal Life and Light, who offers to every man birth into his pure land of bliss.

In this highly developed doctrine of salvation by faith in "Amida," Japanese Buddhism has traveled a long way from the atheistic religion of self-salvation, preached by the Indian saint Siddhartha. This later type of Buddhism, which holds the allegiance of the vast majority of Japanese Buddhists, approximates so remarkably to Christianity that some are convinced that there must have been some historic connection. It makes room for the

God idea and teaches salvation by faith into a future life where the individual retains his identity, and is not merely absolved into Nirvana. It is indeed a schoolmaster to lead the nation to Christ.

As a leading Japanese Christian scholar said to the writer some years ago, "Buddhism reveals the needs of the human heart, but Christianity alone is able to meet those needs."

Buddhism has a strong hold upon the uneducated and ignorant classes because of its emphasis upon salvation as a way of escape from this evil world, which it likens to "a house on fire," but it has little to offer as a system of morals for the life that now is, and hence has not greatly influenced the moral life of the educated classes.

CONFUCIANISM is regarded, not as a religion, but as ethical culture. During the feudal period Buddhism was established in Japan as the authorized religion, and the Chu Hsi School of Confucianism as the authorized system of moral culture. The great exponent of this school in Japan was Fujiwara Seika, who was born in 1561. He renounced Buddhism and gave himself wholeheartedly to the study and exposition of the Chu Hsi Commentaries on Confucianism. He recognized Heaven as supreme and emphasized virtue, the central idea being loyalty to one's rulers. Doubtless because of his emphasis on loyalty and conformity to regulations, his type of Confucianism was accepted and authorized by the rulers.

A century later a very different type of Confucianism arose, which was founded on the teaching of the Chinese philosopher, Wang Yang Ming. The great Japanese exponent of this school was Nakae Toju, the Sage of Omi. Nakae believed in God, sometimes calling Him "Heaven" and sometimes "the Supreme Ruler," describing God as transcendental, yet dwelling in the soul of man. He made a religious view of the universe foundational to his ethical teaching, in which conscience was central, and filial piety the supreme virtue.

Confucius has had a great day in Japan and has left a great legacy. It is recognized, even today, as having made the greatest contribution to Japanese ethics. The Imperial Rescript on Education, which forms the basis of moral teaching in the schools, was founded on Confucian lines.

Nevertheless, Confucius' day has passed. A few years ago Professor T. Inoue, the foremost philosophical critic in Japan, wrote an article on the Renaissance of Confucianism, which was in vogue some ten years ago. In it he defined the strong points of Confucianism as: (1) Being without superstition and without belief in miracles, (2) Teaching moderation as based on common sense, and (3) Being concerned with this world; and its weak points as: (1) Obscurity of the sense of individuality, (2) Lack

of teaching as to the rights of man, (3) Lack of philosophical ideas, (4) Lack of scientific knowledge, (5) Reverence for the past without desire for development in the future, and (6) Imperfection as to public virtue.

Despite the weakness of Confucianism, it was Dr. Inoue's opinion that the this-worldly form of morality, which was characteristic of Confucianism, would be the future form of morality. In this we have not only a commentary on Confucianism but a revelation of the attitude of one of the leaders of thought and most influential educators in modern Japan.

JAPAN AND THE WEST

With the opening of Japan to foreign intercourse in 1853, streams of influence rushed in from western lands as a veritable flood. Intercourse with foreign countries was not only permitted but encouraged, and, in accordance with the coronation oath of the Emperor in 1868, Japan proceeded to seek for wisdom and knowledge throughout the whole world.

The democratizing of the armies and the schools, by the establishment of universal military service and education, laid the foundations for the marvelous change and progress which we have witnessed in the past half century. The masses of the people have been emancipated; but at the same time the high standards of the ruling classes that characterized the "Samurai" have suffered.

Japan is being commercialized through her contact with the West. The "Narikin," the parvenu of Japanese business, is the ideal of the youth of Japan today. "How to get rich" is the all-absorbing ambition of the great majority of Japanese young men.

Contact with the West has also led to the deterioration of Japanese artistic and literary standards. Quantity rather than quality is the watchword of production, and continental naturalism has been the most potent influence. Contact with Russian officers and soldiers during the Russo-Japanese war opened the way to a flood of Russian, French and German naturalistic literature that has been the bane of the students of Japan for the past decade. At the same time reaction from the severe social restraints of the past, which kept good women in the background and excluded them from the society of men, is bringing movements which are alarming not only to the more conservative, but also to the most liberal.

Japanese women must be more completely emancipated, and be given larger freedom in the social and even political life of the country, as well as large freedom in the selection or rejection of candidates for their hearts. But with the present chaotic condi-

tion in the realm of moral and religious ideas, liberty too often is license.

One of the most alarming tendencies of the times in Japan is the decline in the spirit of reverence which was once so characteristic. Reverence for parents, for teachers, and for rulers was formerly the prevailing spirit. With the growth of individualism and commercialism, self is looming larger on the horizon of Japan.

Fortunately for the political life, Japan in these days of transition, has had a worthy center of loyalty in the person of the Emperor. In her moral and religious life she needs just such a center of loyalty and authority.

The greatest need of Japan today is a permanent unchanging moral and religious standard. The appalling fact is that ninety per cent of the graduates of the universities and colleges in Japan today are avowedly without religious faith. The makers of the Japan of the past fifty years believed in "Heaven" or "the Supreme Ruler." The coming makers of Japan are to an alarming extent without belief of any kind in God. What kind of a Japan will these men make?

In her Constitution, granted by the Emperor in 1889, it is written, "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Shinto and Buddhism will not meet the needs of the new day in Japan. They strengthened the community and family life in Japan, and in their teaching of loyalty and filial piety have left an invaluable legacy. But there is needed today a religion that will recreate the individual heart, that will present an adequate standard of life.

Shortly after the Russo-Japanese war, Professor T. Inoue delivered an address on, "Religion after the War," in which he said that the religion of the future must be universal, moral and rational. These criteria represent the demand of the student mind in Japan today. Shinto and Buddhism cannot meet them. We must prove that Christianity can.

The universal intoxicating beverage in Japan is *saké*, as the universal non-intoxicating drink is tea. *Saké* is a clear yellow liquid, made from rice. It is sometimes called rice-beer, sometimes rice-brandy. It is a fairly strong liquor, but is free from drugs and adulterations, and, therefore, only moderately harmful in its effects on the system. In Japan everyone takes *saké*, at least nearly everyone who has gotten past childhood. The tax on *saké* produces an annual revenue of about Yen 100,000,000 (\$50,000,000). In 1915 *saké* was manufactured to the amount of Yen 460,000,000 (\$23,000,000) using rice to the value of Yen 48,000,000 (\$24,000,000). It must be remembered that a dollar in Japan means as much in wages and in living expenses as five dollars in America. The ordinary laboring man is estimated to spend three yen a month on *saké*, or about one-sixth of his wages.



SCHOOL AT DANIEL'S HOME—BUILT BY THE PEOPLE IN CENTRAL AFRICA

An African Autobiography

A FRAGMENT BY DANIEL UHLANE, A CHRISTIAN CONVERT

Presented by Rev. Donald Fraser, Nyasaland

Chapter III—War

After these alarms the elders of the village called me home to join a war party that was about to set out. So I left the mission house, and marched with the army.

This expedition had been called out by a man who had a quarrel with his fellow villagers, and had come to the Ngoni to ask them to work out his revenge. He offered his services as a guide.

We made for Karonga, and spent ten days on the way, for it was our strategy to take a round about way so that the enemy might not hear of our coming. One day when we were building our sleeping sheds a cobra appeared in one of them. A witch-doctor was called, and he interpreted the omen in this way.

"Stop, this is good luck. You will also find an elephant in a game-pit on the path that leads to the lake. These are Chipatula and his son who go along with you."

Then we rejoiced to know that our father was with us. And

indeed in the morning we did find an elephant in a game-pit, and took its tusks with us. After we had passed Nkata, and knew that we were getting near Karonga, we traveled only by night. Arriving before the village we were to attack, we found that no one suspected our approach. As the dawn broke we saw the village headman lifting up the stakes that had been placed in the path, lest his own people should receive a hurt from them. Then he entered the village, and returned with a pot of beer, and placed it outside the stockade. (This is a shameful story. But in these days people lay in wait for their fellows as if they were wild game of the bush.) So he opened the village gate, and left it standing-open.

In that stockade many were slain. The chief, Karonga, fled to a neighboring hill. Girls, boys, and men were blotted out, but some were saved alive to be slaves, and were marched forth in the midst of the regiments. When we came to our booths, the slaves were divided out among the claimants, but the village was burned to ashes. Some of the people had fled to another stockade near Mbwana, further south, and there remained two days only, for the Ekwendeni regiments followed, and the refugees found there was no salvation for them.

We now returned home, and while we were still on the road, messengers were sent ahead to the chief to tell him that the army was approaching. They only told the chief's head wife and induna, and then returned to the army. As the fighters approached the chief's village, each one who had killed a man plastered his body and face with white clay, and those who had only wounded, plastered the right arm and one side of the face.

On my return I entered school again. But the school did not flourish in those days, for we were too occupied with war—war that slays men made in the image of God.

We had only been back a short time when again we heard the herald's call, "Uyezwana?", and then the summons to gather, and prepare food for the journey.

This time we assembled at Solola hill, and there having built our sheds we waited the coming of the other regiments. When all had arrived, the great induna of the army, Msukuma Ndhlovu, sent out his heralds to proclaim:

"Uyezwana? Tomorrow we go forth."

Then all the regiments got their loads together, and the free-born girls who were with us carried their calabashes of beer. Thus we marched across the Belele marsh. But here an angry quarrel broke out between the Moho regiments and those of Embangweni. The dispute was over the right of precedence in following the companies from the royal village. We claimed first place, and so did Embangweni, but the induna decided that we should follow the

royal village, and then Embangweni, the Eutini, then Ekwendeni, and so on.

We marched across the Lundazi, where the Government station is now, and descended to Kazembe, but passed these villages for they paid tribute to the Ngoni. At last we came to Chipembere. On the way we saw many elephants. The general called up the witch-doctors to explain why these elephants had passed through the chief's army, for there were witch-doctors accompanying us. They gave this meaning to the omen.

"As great as has been the number of elephants which have passed through the army, so great will be the number of captives that you will take. But sacrifice first the goats you seized at Solola to the spirit of Zungwendaba [the reigning chief's father], that he may lead to victory the army of his child."

That evening all the men gathered and worshipped.

Next morning the heralds proclaimed,

"Uyezwana! Cook now, for tomorrow the army will attack the stockade of Chipembere."

Then the air was filled with smoke, for the booths of the army stretched out in a line for about four miles. When we had eaten, we slept near a river Mangalozi, and when the cocks began to crow, the army flowed round the stockade like water.

Soon two men came from the village, going forth in the morning to hunt game. They passed right into the midst of the army suspecting nothing. For we had not begun to beat our shields, as the command had not been issued. They saw the general walking about among the regiments in hiding, and quickly it dawned on them that the Ngoni were there, and they cried out. Then the general shouted, "Catch them."

Immediately the army hearing the general's voice, believed that he had commanded to assault, and raising one yell together, and blowing their pipes, they rushed to the attack. The village was taken without much loss to us, only about ten men being killed. I had a narrow escape from being wounded, but the arrow that was aimed at me was caught on my shield.

Msukuma now ordered the army to withdraw, for there were still four stockades to assault, and the river before us was full of crocodiles. Besides we now heard the beating of drums in Chipembere's village, and the alarm cries of the women. So all the regiments were ordered to approach the chief's village.

We sat down surrounding the stockade. Above us great numbers of human heads were transfixed on the poles of the palisade. These were the heads of the Ngoni army of Mpezeni, who had attacked this stockade and had been defeated. I counted thirty heads on the stakes above me.

When Msukuma saw this ghastly sight, he ordered us to re-

tire a little, lest our courage should melt away when we saw these heads. So we waited till about nine o'clock. Then the warriors murmured, saying,

"Why have you left us under these slaves? What are we waiting for? Why are we sitting staring at one another? Let us fight at once."

Soon after ten o'clock the general ordered us all to stand up with our shields in our hands. Then he passed through the regiments giving them their places, while they shouted their defiant war-cries, "Mosi! Mo!", "Mwana mwana Kwichi!", "Nkabi! Nkabi! Nkabi!".

At last he cried:

"Charge as one man."

With a shout the regiments rushed forward. But out from the stockade burst a volley of gun-fire. The bullets pierced the shields, and the bodies of the Ngoni.

This was bad for us Ngoni. Our fellows fell around us. Many were killed. We did not even touch with our hands that stockade of Chipembere.

The general now ordered us to retire, and while we rested a little he worshipped, and then ordered another assault, but with a like deadly result. A third time we charged, but only to see our men killed. Thirty of them were now lying dead.

Again the general worshipped the ancestral spirits, and then said to all the regiments,

"Are you afraid?"

They answered, "We fear nothing. We don't wish the heads of our men to be transfixed on poles. Let us charge again, and if any one wishes to run away, he is no man of Mombera."

So we rushed with one mind right into the heart of the village. Down had come the stockade, and in a moment we were within. Now the danger increased, and I was almost killed. A bullet from a gun smashed my spear, and passed through my left arm. But my life was saved for the bullet had spent its force on my spear. Had it not hit my spear, I should have been killed.

A huge number of men and women were slain in Chipembere's, for the army had completely surrounded the stockade. The captives raised a great cry for the dead, and the army retained their wailing as a song which they chanted on their return.

When the chief heard the news of the army, and all that had been done by the way, he smeared himself with black and white medicines, and came forth to see his soldiers. Then they reported to him the names of those of each regiment who had been the first to enter the stockade. The first was presented with an ox. The second with the hind leg of an ox, the third with the fore leg. I received the ox. Then the chief derided the elder warriors, because

they had allowed a mere child to go before them. When I rose and danced before him, he gave me further presents.

Chapter IV—An Awakening Mind

Now I must cease to speak of war. I said that I was in danger when the bullet struck me, but I had met a greater danger, in that I had given up school for war, and I was leading many lads astray. For it was a shameful thing not to be a reputed fighter, and the girls did not love a coward.

"If we marry a coward," they said, "who will help us with our work, our grinding, and our cooking? The fighter gets slaves, and these will be our helpers."

So girls came to our village to be my wives. But my heart had no desire for them. I sent other girl messengers to them, to say that I did not wish to marry yet. I wanted to be a warrior, and feared if I married my power would vanish. This I did ten times.

Some of the elders then began to hate me, because I refused to have their daughters as my wives. But as for the lads, their sole desire was to be fighters, so they would have nothing to do with school. They said,

"See Mtusu, [Daniel's early name] he has great reputation with the chief. Don't let us be silly by going to school."

Alas! I destroyed many souls that God would have drawn to Himself.

But a great thing happened to Daniel Mtusu.

One day I was sitting in the boys' house alone when I remembered my Testament. I opened the basket in which it was kept, and taking the book, began to read in the Gospel of Mark. When I came to Chapter 1 verse 15, I heard these words, "The time is fulfilled, and the Kingdom of God is at hand. Repent ye and believe in the Gospel."

I only understood a little these words, "The time is fulfilled." What was the meaning of "is fulfilled"? I began to think, "Is this why the white man is saying that God desires our hearts that we may know Him?"

It was Saturday when I thought of these words. But all this time I hated going to church to worship on the Sabbath. Next morning I saw the white flag that told us that the day was Sabbath, so I rose and went to worship in the church. That day Dr. Elmslie was preaching from John 10:9, "I am the door, by me if any man enter in he shall be saved." These words entered my heart, and I was startled. I said:

"Here is a great thing, greater than everything else, I must try to find out what this big thing is."

On Monday I went to the Europeans and said, "I want to teach in school."

"All right," they answered, "Teach in the school at your own place Chinyera."

So on that day I entered on the work of teaching. But I wanted far more to be taught than to teach, so that I might understand those words of Mark 1:10, and John 10:9. They stuck to me, and I wanted to find out what this big thing was.

One day we had a great dispute about the things that had been taught on Sabbath. We were speaking about the death of Jesus Christ. Some said, "This man Jesus whom the Europeans talk about as dying, died for the white man."

I answered, "You lie; that is not how it is. Jesus is the Son of God. God sent His Son into the world to die for the white men. They came to tell us the words they have received from God. Then when the late Mtusane died, he died for us Ngoni that we might worship our Mtusane."

Mtusane will bring our message to Jesus, and Jesus will tell them to God His Father."

The dispute grew hot, and at length we said, "Let us go to the white man, and ask him."

So we went to the mission house and asked there.

"You are all wrong," they said, "Mtusane was only a man, and he had not such authority. But Jesus is God and He died for us all, white and black alike."

When they had finished speaking, I remembered John 10:9, and I said to myself,

"Does He ask that I should go to His door? He must be very gracious, if He thinks of black people. May I come to His door? How I wish I could see Him!"

Now I began to love being near the teachers, and I separated myself greatly from my fellows. Every day I returned very late to the boys' house, and all the villagers began to ask,

"Why is it that when there is so much fighting, we do not see you? Have you become a slave of the white man?"

I could only sit silent with shame. Sometimes my spirit rose within me to start off again to the wars. But in the mornings I always found myself making my way back to the Europeans.

One day I took my gun and went to shoot guinea fowl. When I arrived at the Kasitu river I killed ten wild ducks, and then having cleaned my gun, returned, and passed through the village of Chivukutu Baloyi. Just as I got to the outskirts I heard Chivukutu's induna, crying from the top of an ant-hill:

"Muyezwana? Why are you sitting still. Maheyu has died at Moho." Then I saw the people moving out of the village with their shields, and saying:

"Let us make for Chinyera, and kill the people there, together with the white men."

I threw away my birds, and ran home with all speed and told Matandane [the other Kaffir teacher]. He climbed on to the top of a food-shed, and saw a war party approaching. Seizing his box, he fled for the hill Chituntali, calling out.

"Wait a bit, and you'll see how I shall shoot when they come up." We were rather surprised at him, but our wonder was greater when we saw the whole of the warriors scattering, for no cause that we could see. Some were even throwing away their shields and spears. Afterwards we heard how as they approached the mission house the glass windows were shining brightly in the sun. The men had never seen glass, and they cried out,

"The house has turned into water. These people are wonder-makers." And in their awe the indunas came to make their peace with the Europeans.

But these marvels only isolated us Moho people from the rest of the tribe more than ever. No place was allowed for us in the common gatherings.

One day some Moho people crossed the Titimira stream to visit their friends. On their return a number of men lay in wait for them, and killed one of them, just because of our friendship with the European. Another day the same people killed yet another of our fellow villagers for the same reason. They accused us of having allowed the white men to settle in the country. They said, "you could have killed them, when you met them on the path at their coming. But now that they have settled among us they are constantly saying that we must give up raiding. They are bringing us all to poverty. Our wives are broken down with the hard work of drawing water and fetching firewood." So we Moho people became strangers to our own tribe, and the stigma is on us still. Now that the British Government has come into the land, we are accused of having invited them, and of having received money from them.

But we take comfort from the story of Jericho. For Rahab befriended the spies, and though she was a wicked woman, when the walls fell she was not forgotten. She alone was left in peace. The soldiers, perhaps did not know about her, but the captain Joshua had not forgotten her friendliness to his messengers.

To return to my story. After I had been teaching for a short time I was very glad when the Europeans called us to Njuyu to be taught there. At first I was the only one called, but afterwards another followed. Then we were each paid six yards of calico. We had no idea at that time of the values of money. On our way home carrying our calico my companion said,

"Let us sit down, and spread out our cloth that we may see it." This was done.

"See now," he said, "they have given us this calico, but we brought nothing to buy it. Let us show it to our elders that they may know that we are in disgrace with the Europeans because we are in possession of cloth that we did not buy. We shall be in difficulties if our elders refuse to pay up for our quarrel."

"If you know that this is how the matter lies," I said, "it would be better for us to go back now with the cloth, and return it to the Europeans. I don't want to be in disgrace because I have cloth which I did not buy. They gave it to us, we did not steal it."

"No, no," said my friend, "don't let us go back with the cloth. At Bandawe I saw a man going up to speak to the white man, and he set his dog on him to bite him." Just let us keep quiet. We won't tear up the cloth, only let our elders see it."

So home we went, and gave the cloth into the safe keeping of our parents.

Next morning I sought out my teacher Mr. Scott, and I asked him, "Why did you give us the cloth? Do you wish to buy sheep or goats with it, and bring them to you?"

"When did I give it to you?" he asked.

"Yesterday you gave us each six yards."

Then he roared with laughter.

"No, no, my child," he said, "It's yours. You have been helping us to teach the children in school. That is your pay."

Now I understood, and went and explained it all to my companion. Yet in spite of all this, we did not venture to divide that cloth for four months.

Another story of my ignorance. It was about that time that we began to build a brick school at Chinyera. I am ashamed to tell the tale of my treatment of my teacher who tried to open my eyes to see the Bright and Morning Star. Mr. Charles Stuart was building the school, and he had chosen me to be a foreman to go with a band of men to get bark for binding the scaffolding. Twice I went out with my men and brought back bark. But there was a great noise of beer-drinking in my village. So I entered the house where the beer was. In the morning I had not been there, and my friends had set aside some beer for me. I drank until I was intoxicated, and then I forgot all about my work. I took up my "gubu," and climbing to the top of an ant-hill, I sat down, and began to sing.

Now some people went to Mr. Stuart, and told him that Mtusu had left his work, and was sitting on an ant-hill, playing his "gu-bu" and singing. Mr. Stuart started off to see me, and cried out, "Come here."

I laid down my "gubu," and came to him.

"Why have you left your work, and why do you sit here idling?" he asked.

"I made two journeys, and am now drinking," I answered. "I am sitting here because the beer is here."

"Clear out," said Mr. Stuart. "There is no more work for you." And he took me by the scruff of the neck and ran me off.

But my temper was up, and I got hold of an axe, and determined to cut at him with it. We had a fierce struggle, and I ran away.

When sense came back to me after the effects of the beer had passed, I saw the evil thing I had done to my teacher. Filled with shame I went to Mombera, the chief, and stayed there for four days until my mother came to fetch me back. Then I went to Mr. Stuart's house, and said to him,

"Teacher, I have done you a great wrong. It was all because I was drunk."

He quickly answered, "Yes, you did wrong. Get back to your work."

So I started work again. But I am still filled with shame when I remember these things. Black fear gets hold of me lest these passions grip me again. Beer was my great enemy. I fear to touch it lest it steals my sense, and my life, and sends me back to serve the devil as his soldier.

Chapter V—The Decision

Although I was a mission teacher, I was really a teacher of Satan. For in these days I was betrothed to five girls besides having the wife who is still with me. Here I am filled with wonder, for I was the most ignorant of men, yet God came to my ignorance using the simple ways for the ignorant. For though I taught I knew nothing.

Thus it was that one night in 1894, while I was asleep, these words came to me,

"Daniel, how many wives have you?"

I answered, "I have five girls betrothed to me, and one wife who is with me."

Then the word said, "Stop."

A second time I heard the word, "Daniel, how many wives have you?"

"Five and the wife who is with me."

"Stop."

Six times that night I heard the message, and when I had replied, the word said, "Stop."

In the morning I told my wife about these matters. Then she knew that I wanted to leave off these girls, because of the words that had come to me in the night. So she said to me,

"If you renounce these girls, I shall go back to my own home. I don't want to cook and sweep alone. I refuse to do it." I argued with her, but she only said, "No."

Now I was greatly troubled, and I wrote to Mawerera [the head teacher and the first Christian] asking him to try and instruct my wife, and I told him what had happened in the night. But although she was called by him, and taught by him, she refused to change her mind. She continued to say, "I will go back to my home, if Daniel gives up these girls."

This greatly depressed me, but I remembered the words of Matthew's gospel that a man's foes shall be those of his own household. Yet I could not get that word out of my mind, "Stop." I thought I should wait till I should see whether my wife would not change her intention. But the village elders confirmed her, for they had no wish to see me with only one wife.

At this time we had one child, Aaron, who was still a little distressed lest he should die. I was reading about the works of Jesus Christ how He healed the sick, and raised the dead. I read baby. He became terribly ill, and my wife and I were greatly in the gospel of Luke, chapter 7, verses 1 to 10, but without much faith. I doubted and feared, yet wished with much wondering that He might hear my prayer. So one night, when we were broken down with the constant cries of the child, I said,

"The child will die, but let me try to pray."

To this my wife agreed, but she would not listen to my prayer. Indeed up to that night she had never prayed. I said,

"If Thou didst so to the child of the centurion, and if Thou art the Author of everything, as it is taught us, then save my child quickly. If Thou wilt save this child, I will be thine, and my wife will be thine and the child will be thine. And so my wife and I shall have one mind, and I will renounce those to whom I am betrothed. Amen."

We sat quietly, and then to my wonder, for it was not very seemly, we both slept. A long sweet sleep came to us, and to the child also. As the dawn drew near I seemed to dream, and then wakened suddenly. I remembered the child and his great sickness, and I rose weeping, for I thought that the child had died while we slept. When I looked at him, the mother was still sleeping, and the baby was in a heavy sweat, the perspiration running like water on to the mat. But the life of the child had returned.

I took him up, and did not wait to blow up the fire. Then the mother wakened, and cried,

"Is the child dead? Water has been pouring from him."

"Take the child," I replied, "He is alive. That water is his sweat." She wept, and asked me to blow up the fire. I did so,

and then we were able to look on our boy. We saw that he was well, and we gave him milk, which he drank nicely.

I sat quiet, looking at my wife. At length she said,

"I greatly erred about that dream of yours. And see the child has recovered because of your prayer. I shall stay with you, though you give up all the girls you have betrothed. Should my father and mother come to confirm me in my old refusal, I shall answer them nothing. Serve God along with me."

So I prayed again, and said,

"Now I know Thee, and I am Thine. I swear I will not leave Thee. Keep me till I rest in my grave. The child is Thine. Keep him till he grows to know Thee and to be Thy slave. Thou hast shown Thyself to me, the chief of sinners. I will be Thy slave forever."

That morning I went to Dr. Steele, and told him the whole story of my wife, and of the sickness of my child.

"Let us pray," he said. "Ah, no! you will pray."

So I prayed with a great peace in my heart, and then he prayed, and said, "Thou revealest Thyself by many ways. Thy paths we cannot measure. Be with him all the time, and with the child. Amen."

Now the marriages of these girls had been arranged by their parents, and they were about to be sent on to me, so I asked Dr. Steele to help me when I told the parents that I would not have them. But he was not at all sure about my duty, and spoke hesitatingly about polygamy.

"No! no!," I cried. "All night long I struggled with that question, 'How many wives have you?' I cannot go back."

"Well," he said, "there is going to be a meeting of the missionaries at Ekwendeni. Dr. Laws, and Dr. Elmslie are coming. I shall speak with them, and if they agree that you should leave off these girls, I shall write you a letter at once. But if they agree with me you will also obey."

So I waited as my teacher had told me, and he went to Ekwendeni. On the fourth day he wrote to me to say that all the missionaries agreed that I ought to do as I had determined. I sent off messengers to the parents of the girls at once, to tell them that they were not to send their daughters to me, for I did not wish to marry them. When the girls heard this they came to me, asking me if it was true that I had sent such a message to their fathers, and I told them,

"Yes, it is true. Go away, and marry other husbands, but you won't marry me."

Then they all wept. It came of their ignorance. But I was set free, and the parents raised no objection, for I had not yet sent the cattle for the dowry. In those days, you understand, it

was the women who chose their husbands, and men who had a great reputation were picked by many girls.

Chapter VI—Baptism

Now after some days had passed I asked for baptism, for at that time we had no catechumens' class. On the 5th of February, 1895, I was baptized. No others were received on that day but myself, and my child.

When the service was over I returned home with joy, and entering my house began to read in the Gospel of John. While I was still reading I saw a vision. I was not asleep, my eyes were open, and I saw a Person.

He said, "I am He in Whom you have believed. You need not ask. See, I am that Jesus Whom you have covenanted to serve and love." In the room there was a great light, and my heart was filled with a great joy. I began to sing the hymn, "Come to Jesus just now. Then I knew that I was with the living Jesus, and my heart cried out that He might not leave me. I began to read in my Bible and see there the excellency of Jesus. I called to my brothers to come to my house that I might tell them the wonderful things of this Gospel that filled my heart.

Three of my brothers began soon after this to teach in school, and one who was a polygamist, began to put away his wives. So the goodness of God, when one was clinging to Him just a little, began to cleanse everything about one. So in our village people began to follow Christ, and my three brothers applied for baptism. They were called to Mora, and there along with Jonathan Chirwa they were baptised. Oh the joy, when I saw my brothers entering on the good way!

But the old people of the village were not pleased, and they said that Daniel is leading many astray, and they counted me as a murderer, a real murderer. Yet we had nothing but peace, though people said many things against us. Our hearts drew near to the gate of the knowledge of the sweetness of the Gospel. And there is nothing in the world that beats the sweetness of it.

Now I taught every morning in the Chinyera school. At mid-day I went to Njuyu mission station to be taught there myself, and in the evening I taught in the Maumba school, and then returned home. This return journey in the evening was to prove a little dangerous to us. For one day when David and I were on our way home, a man met us on the path and warned us to be careful, for there were many who plotted to kill us, because we had taken up customs that were different from those of the country. "Beware," he said.

His words depressed us somewhat, for already others had been killed for this very reason. So I said to David,

"Come let us pray. God will deliver us so that no one will kill us. Let us sit down and have prayer."

So we spoke with God, and then I said,

"Come along. What does it matter though danger appear. God will protect us."*

As we passed through Chiwazo's village we found that Muzikobola Jere was there along with a number of young men, drinking beer in a house. We had just gone beyond the confines of the village when we heard some one shouting,

"Is it you who tell the people that they are not to become polygamists? You are ruining the chief's country," he said.

As soon as my friend heard these words, he bolted. It was getting dark now, and some cried, "Let us kill him."

But the others protested, saying, "No, no. Let us thrash him soundly." So they beat me, and forced open my mouth, and fed me with spittle. The villagers thought I was killed, and they sent off to Njuyu to spread the news. My friend, too, confirmed it, for he told how he had seen me caught and threatened.

The affair roused the indignation of my fellow villagers, and they cried, "Come let us fight these people."

So they gathered in the night, and as they drew near they found me, and asked me all about my treatment, and I told them in detail. They then surrounded the village under the leadership of Mawelera. We agreed not to use our spears to hurt anyone unless we were attacked. We only wished to seize the cattle, and Mawelera warned us that in no case must any woman be hurt. We drove the cattle from the kraal, and though the villagers attacked us, none of us were wounded, for they seemed to aim at our bodies with their clubs, and not at our heads.

Next day they went off to Mperembe (the late chief's brother), and told him how the people of Moho had entered their village. Mperembe expressed great surprise at this, "for," he said. "all the children of Moho have given up beer. You must have started the quarrel. Wait till I send my men to enquire into this affair."

Presently his messengers came to us and asked us about the matter and when they had heard all we had to say, they told Chiwazo's people that they were clearly to blame, for they had begun the quarrel and now they should pay up to the village they had wronged.

So they brought a cow and a goat, as payment. The cow we returned, but we accepted the goat, and there the matter was ended.

* Shortly before this the great chief had died, and no new one had been appointed. Consequently there was much lawlessness in the land, and it was often necessary for villagers to take strong measures themselves for the righting of their wrongs.

Jewish Evangelization in America

BY REV. THOMAS M. CHALMERS, NEW YORK

Director of the New York Jewish Evangelization Society

A FRIEND said years ago in a letter to the writer, "It seems to me that intercessors for Israel have always been men of tears." It is a striking thought. One recalls at once Moses, Samuel, Elijah, Jeremiah, Daniel, Jesus, Paul. Out of blood and tears has come every victory for God in Israel. Where much is put into the work, there is great gain. No victory can be expected without struggle; no fruit without tears and death. "Except a corn of wheat fall into the ground and die, it abideth alone; *but if it die, it bringeth forth much fruit.*"

Jesus Christ died for Israel. Other men, following in His train, have given strength and life for the Jews. The result is a great harvest. The Jewish mission field has been the most fruitful mission field of modern times. In proportion to the total number of Jews in the world, the converts to Christianity since the year 1800 have been much larger than the percentage of converts among heathen or Moslems. Here is the encouragement of actual victory. God's promises reveal that the Jewish mission will be the first to arrive at its goal in the actual conversion of the entire nation. *After Israel's conversion the nations return to God.* (See Romans xi; 12, 15.) The trumpet of divine providence calls for advance.

There are about fifteen millions of Jews in the world. Nearly 3,500,000 of these find their homes in America. They have spread all over the country, so that 161 cities and towns have at least 1,000 Jews each. Greater New York has over 1,600,000 and unless hindered by the government a new immigration will soon begin. In Poland alone 400,000 Jews are awaiting transportation to come to America. Five years of unrestricted immigration might mean a Jewish population here of five or even six millions.

Here are Jews now from all parts of the earth. They represent all conditions, all trades, all grades of intelligence from the most ignorant pedlar or fish-woman to the university professor. Nearly every form of philosophy ever taught has its Jewish students here. These millions are without Christ—"lost sheep." There is for them no salvation but by the Cross. As a believing Jewish friend said to the writer lately, "No people is so shepherdless, no race so dissatisfied with itself or so little fed by its leaders." God has brought these millions here that the Christians of America may give them the Gospel. Their leaders propose to dechristianize America. Are Christians ready to meet the issue?

Consider the difficulties of this great field. The first is the separateness of the Jews. They count themselves, and God counts them, exclusive. Seldom will they enter a church. They need the Gospel presented in different form from the Gentile nationalities. There must be separate mission work in behalf of Jews, as with Poles or Chinese, only with stronger reason. Difference of language requires this, also, while their scattered condition makes it difficult to maintain missions for them except in the larger towns. It is not easy for the few missionaries to reach out and touch the scattered units in ten thousand towns and villages.

Other difficulties grow out of the amazing Jewish ignorance of the Scriptures, their unbelief and atheism, self-righteousness and self-sufficiency, contempt for the Christian missionary whether Jew or Gentile, the new national spirit due to Zionism, and the awful prejudice against Christ and Christianity, because of centuries of persecution and ignorance of what true Christianity is. These hindrances, with others unmentioned, render the Jewish mission field, after the Mohammedan, the most difficult in the world. This array of difficulties should convince everyone that this field calls for master workers, men of ability and spiritual power, fitted by special training to lead such a people to Christ. At the same time there is room for all sorts of talent, but above all every worker must be upright in character and full of the love of Christ.

On the side of the churches there are hindrances due to ignorance of the Jew and of Israel's place in the plan of God. The unkind attitude of many so-called Christians toward the Jews greatly injures missionary effort. The indifference of pastors and of great churches holds multitudes of Christians aloof from all interest in efforts to evangelize the Jews. Sentimental overdoing of kindness to Jewish converts also helps to unsettle them, puffs up their pride and often leads to the wrecking of their Christian profession. All this greatly hurts the cause of Jewish missions.

In the face of all these discouraging aspects of the field there are reasons for great encouragement. God has given particular promises to the Jews and they stand in a special relation to His plan of blessing for the world. They often receive the Gospel message with great eagerness. The converts have peculiar zeal for Christ, and three times as many converts enter the Christian ministry as of believers from among the heathen.

Important work is being done for the Jews in America. Although totally inadequate to the need, yet nearly thirty missions are at work from sea to sea. They reach the Jews by preaching in mission halls and on the street, by visitation work and the scattering of Scriptures and other literature, and by medical work and

classes for women and children. The mails are also used to send tracts to many Jews all over the land.

These forms of work have had larger results than would be acknowledged by Jews or recognized by many Christians. The impossibility of gathering converts into separate congregations makes it difficult to "show" results. Besides, the influence of this sowing of the seed reaches far beyond the present reaping of converts. The Jewish mind and conscience are being sub-soiled with gospel truth in preparation for the future mass conversion of the nation. This is the most important consequence of gospel work among Jews. The bitter opposition of Jews, especially of the leaders, reveals what they fear from this work. This is eloquent testimony to the effectiveness of this gospel effort.

For true advance we need urgently more prayer, more trained workers, the spiritual upbuilding of converts and larger resources of money and equipment. Other needs are important, but these are first and imperative.

There should be more prayer in the churches, among the workers and by the converts. The deepening of spiritual life in the workers would mean far more power for the work. Such life would strengthen the converts and lead them to a firmer grip on God. When converts and laborers lead lives of victory the result will be far greater influence with the Jews who hear the Gospel. A higher standard of Christian living is demanded for missionaries and converts.

More workers are urgently needed. Men of heroic mold will find here a sphere for true sacrifice. Trained workers, able to undertake real work for Christ in close grips with bitter foes, are in great demand. Women filled with the tender love of Christ are needed to reach out to the suffering and needy. A training school is a great necessity to fit workers for their work. This is a matter for united effort by mission boards. A way must be found to train future laborers, or the Jewish work will go on only in a stumbling fashion.

Larger investments of money are sorely needed. The Christians of Great Britain have for many years expended far greater sums for work among the Jews than we in America have done. About ten times as much money is yearly invested in the Jewish field abroad as in this country. Their greater success is due in part to this fact. With better equipment and more laborers there could be an immediate large extension of the work all over our land.

The outlook is most hopeful. The Jews need the Gospel. Many of them are hungry for something better than they find in Jewry, and many are accepting Christ.



WARD IN AN AMERICAN MISSION HOSPITAL, IN ARMENIA

A Red Crescent Nurse in Turkey*

The Effective Work of a Graduate of a Mission Training School

BY ISABEL TROWBRIDGE MERRILL, AINTAB, TURKEY

AT the entrance of Turkey into the great war, our mission hospital at Aintab was requisitioned by the Red Cross for military purposes. Ever since then it has been constantly filled with soldiers, but it has not been the only military hospital in the city. As cases of disease increased in the army, our American hospital was set apart for surgical cases only, and all others were sent to the six or seven Red Crescent or government hospitals. The government had no competent nurses and as Miss Trowbridge, the superintendent of the American hospital, was already overworked they tried to find a native nurse.

A class of Armenian girls had just completed their course in our Nurses' Training School, but even before they received their diplomas, one member of the class, Annitsa by name, consented to accept the position of head nurse in the main Red Crescent building. She had had some years' experience in our hospital and training under American doctors and nurses.

The position which Annitsa undertook to fill was an unusually difficult one. The doctors, orderlies and most of the patients were

*The Turks could not bring themselves to use the Christian term "Red Cross" so call their organization for the service of the sick and wounded soldiers the "Red Crescent." It has often cooperated with the American Red Cross and in some places has done efficient service.

Turks, while she was an Armenian, a Christian and "only a girl." There had been no supervision of the wards. Everything was in chaos. Moreover it was impossible to get anything done without an enormous amount of red tape, for the hospital was under the Fourth Army Corps with headquarters at Aleppo, the capital of the province, sixty miles away.

The conditions in the hospital almost defy description. Most serious of all was the criminal disregard of the nature of the disease in the housing of the patients. She found the wards so crowded that five patients to three beds or three to two was the rule. In one building the dead were buried at night, supposedly in the yard, that outsiders might not know the fearful death rate. Typhus, cholera and other contagious cases were in bed with cases of pneumonia, malaria or other less serious fevers. Of course the lighter cases soon contracted the contagious diseases and died. There were no sheets on the beds in some buildings, making a change impossible without ripping, washing and making over a mattress, and this was seldom done. There were no bathing facilities beyond the pump in the yard and sick soldiers were driven to it stripped, while a convalescent pumped or splashed cold water over them. The clothing of contagious cases was thrown out on the hillside; the sewers of the hospital emptied on the surface of the ground just outside the hospital gates. The waste water from the washroom collected in fetid pools dug by the soldiers. In some buildings there were no toilet arrangements, unless possibly for the able bodied patients. The common practice was to use the floor of the ward; and for many weak patients who could not leave their beds there was no provision. The stench in the wards and all about the place was unspeakable. Flies swarmed everywhere. An empty Y. M. C. A. room was being used in a feeble attempt to segregate the cholera cases, but this was in such a condition that, both because of the filth and also because of their horror of the disease, the doctors refused to enter the room. They would stand at the door, with their hands clapped over their noses, roaring out questions, orders and abuse at the ignorant orderlies. There was one thermometer for two hundred patients and Annitsa was expected to take all the temperatures herself. Had she done this morning and evening, it would have fully occupied her time.

The arrangements for feeding the poor wretches were utterly inadequate. There were very few utensils or dishes. Food was carried and even served in old kerosene cans cut in two. A weak patient would often be brought in and left twenty four hours without food, because, forsooth, the Ser Tabib (head doctor) had just been there and given his orders and would not come again till the next day, the rule being that no patient might have food until the

doctor had seen him. Often they were past all need of food or medicine when the doctor finally came.

There were storerooms in the hospital piled to the ceiling with copper dishes, clothing and silk and satin covered bedding, taken as loot from the wealthy Armenians who had been exiled, but owing to mismanagement and lack of coordination these stores lay untouched, while the patients had to be put to bed naked for lack of clean clothes, and to lie in beds which the indifferent orderlies would not or could not cleanse.

One of our students, whose father was one of the most important and wealthiest Beys in the city, came to see me one day. He had been working in our pharmacy in order to learn the profession and had recently been drafted and was working in the Turkish hospital. I asked him if he was in the drug room. "Oh, no," he replied, "I am a clerk. The rule is that the druggists not only make up but administer the medicine, and it is so dirty there that I cannot do that." Then he added with a smile, "It is not like *our* hospital."

This was the state of affairs that our young Armenian nurse had to face almost singlehanded. Her only assets were a fine climate, good weather and her own courage and capability. There were also several Armenian women who tried to help, though they were hardly more than scrubwomen.

Annitsa first told the head doctor that the contagious cases must be removed and segregated.

"But we have no room—no place to put them" was the objection.

"No matter, lay them out on the ground" was her instant reply, "that would be better than this."

Strange to say, the self-important, pompous officials did as the Armenian girl told them. They secured army tents and put the typhus cases out on the ground, and so hardy were these men that, once out in the pure air, some of them recovered. There was an almost immediate change in the death rate, as those in the hospitals now had some chance to recover. Annitsa then called in a number of Armenian exile women and had them clean up. They did it every day and all day. Some of the satin bedding, and rich clothing was sold and the proceeds used to buy cotton cloth. Six or eight women were employed to sew. Sheets were made and night shirts and towels—by the dozen. The scrub women were gradually transformed from ragged refugees into neatly dressed nurses. Uniforms were made for them of white homespun cotton with blue pin-stripe; even caps made their appearance. Annitsa planned, cut out and fitted all the aprons, and uniforms. At first she received insults and the vilest proposals from the men about the place, even from officials, but her dignity soon put a stop to this and she be-

came "Annitsa Hanum" or Lady Annitsa. "What she says goes" became the attitude of all, from the doctors to the meanest worker.

She asked for brushes and disinfectants. "Those are things which we cannot give you" was the reply. So she sent to Aleppo for brushes, in the meantime having the women scour their hands with earth and sand. When she insisted on the need of boric and carbolie, the head doctor told her to "get some potted plants for the windows; they will take away the smells"! It was soon no longer true that "no one left the hospital except on a bier," as the soldiers used to say.

Much pleased by the new regime, the doctors decided that Annitsa could do still more, and added building after building to the number under her care, until she became superintendent of seven buildings, some of them a quarter of a mile apart. She spent all of her time from early morning until after sundown in going from one to another, supervising, taking temperatures, looking after the sewing, the meals and many other things.

In all matters Annitsa had to act cautiously, lest she should displease the authorities and be dismissed and then exiled. Whenever possible she was given her Sunday afternoons off and at her request the sewing women were not required to sew on Sundays. This was granted only after repeated requests, but shows how much Annitsa was respected.

What was her reward for all this Herculean labor, for I am sure the Augean stables were not comparable with her task? Her salary was the princely sum of three liras a month, on a generous estimate the equivalent of \$6.60, as paper money had dropped to less than half its value in gold. But this is not all. Deportations had begun in our city. All Christians were being exiled except those in government employ as soldiers, druggists and some artisans. The people of Annitsa's city ward were told to go. All her relatives were among the number. In vain she saw the doctors, the important men of the ward and of the city, the police, in vain she pleaded for her aged mother. It was of no avail, "They must go," and go they did into the southern deserts. Two young children of her brother were spared and, in addition to her work, she had the care and support of these little ones. She used to cook the children's food after coming home at night, making enough to last them for breakfast and lunch the next day. Yet with all this she was not bitter, only hurt that when she was doing so much, she had not been given the consideration afforded even the common soldiers whose families were not deported from the city.

The willing service of Annitsa and of her assistants to the soldiers, all of whom had suffered inconceivably at the hands of the Turks, is one of the finest examples of Christian grace and training that I have ever seen.



BEST METHODS



EDITED BY MRS. E. C. CRONK, 224 FOURTH AVE., NEW YORK

MISSIONARY METHODS FOR SHUT-INS

THE FOUR WALLS OF OPPORTUNITY

"To the east a wall, to the west a wall, to the north a wall, to the south a wall," so do some lives seem to be bounded, yet these same four walls have become but entrances to boundless opportunity for those who entered in to minister, and to those prisoners whose unconquerable spirits have defied four-walled confines and gone forth into world-wide service.

Ida Gracey's Dream

THE quick tap of crutches was on the stairway. The faces of the girls who waited lighted with eager, spontaneous welcome.

"Here she is!" one of the group acclaimed joyfully. "We're sure to have a good time if Ida goes," and they were off for a jolly boating party.

The tap of Ida Gracey's crutches was never a bid for sympathy, but a forerunner of the entrance of a radiant personality. The attack of scarlet fever which left her lame for life when she was but a toddling baby, did not rob her of one whit of her vivacity. Liveliest of the lively party of girls at the beautiful Thousand Islands on the St. Lawrence was she. Swift as the swiftest was her boat, merry as the merriest her banjo.

During the years of her early girlhood she took her part in the world's work and play. Always there was the hope that some one of the many eminent specialists whom she consulted would find the cure.

Then came the day when, after she had gradually grown more and more helpless, a great surgeon came to her room in the Clifton Springs Sanatorium. After hours

of careful examination, he shook his head hopelessly, and Ida Gracey knew that he was trying to tell her very gently that the four walls of that hospital room would henceforth be the boundaries of her life.

Never was there a girl who loved light and laughter and God's outdoors more than did this girl who was to be shut in from it all. Bravely she heard what the great doctor had to say. All of the heroic fortitude which was hers by right of inheritance from both her father and mother, who had done valiant missionary service in India, was challenged now. Then her unconquerable spirit flashed forth and she said:

"I will not be cut off from my customary life and buried before my time. This room shall be my parlor where my friends may come as usual."

No one ever felt that it was a duty to go to that "parlor." From that day forth it became a popular resort. Said one friend who lingered there:

"There are people who would pay more for a seat at this bedside than for a box at grand opera."

To that room came the strong and the well to find cheer and

comfort and blessing unspeakable. Eager children, sure of a welcome, brought their dolls, their Teddy Bears, their kittens and their little chicks. Flowers, autumn leaves, the Jack-o'-Lanterns of Hallowe'en, the glories of red and green of the Christmas time, the lilies of Easter, came from far and near, vying with each other in making the seasons glorious in that lame girl's room. The little Italian boy who danced and sang for guests below wanted to go up to dance and sing for "her." A judge of the Supreme Court stopped off on his way across the State to his bench, that he might have the privilege of a few moments in that room.

"She was the jolliest girl, and nobody else ever could be so patient and sweet" said the window cleaner.

"Never," said the medical superintendent as he came from a half hour in her room "have I seen greater suffering or greater bravery."

Invariably those who went in to "cheer her up" found that it was she who cheered them.

During the days and nights as she lay on her bed suffering such excruciating pain yet surrounded always by such love and care, Ida Gracey's thoughts turned constantly to the crippled girls in China. She saw them in her dreams—baby girls cast out to die in that terrible baby pond back of Dr. Mary Stone's hospital in China; helpless girls crippled for life by disease or cruel treatment, with no tender arms about them, no flowers along their way, no love and care. She thought of them by day, and at night in her dreams they were before her. Then the terrible dreams changed to beautiful visions. Behold, she saw laborers come to fill in the baby pond. She saw carpenters come to build a house on that site. She saw doctors and nurses and teachers come to gather in tenderly the

little, broken, suffering, crippled girls,—into this first home for cripples in all China. Shut in one room, shut out from all chance for active work, as the world would say, she steadfastly faced the door opened to her, and never was she disobedient to her heavenly vision. With all the earnestness of her intense, unselfish soul she prayed for the establishment of this home for crippled girls in China. With all the winsomeness of her radiant personality she told her dream to those who came to her bedside. Empty handed she gave herself to the task. As she prayed, gifts came. The superintendent of the sanatorium brought his tiny daughter close to the bed and a big gold piece dropped from the baby hand to the pillow beside the white face with its shining eyes. Women of wealth brought their jewels to her. In answer to her prayers gifts came from far and near.

It was the great year of Jubilee of the Women's Foreign Missionary Societies. Meetings were being held in large cities all over the country. In a darkened room in the Clifton Springs Sanatorium a thin white hand exultantly waved a check for one thousand dollars.

"See," she said to a friend, "don't you want to look at it—my check for one thousand dollars which I am sending to buy the land. I am having a jubilee all of my own."

Joyfully she sent it to China. One thousand dollars was the price of the site on which was that baby pond back of Dr. Mary Stone's hospital. The site was purchased. With faith unwavering, the frail, suffering girl in America persisted in the work for the suffering girls of China. Now that the land had been purchased, she began to pray for funds that the home might be built. That darkened room seemed to have wireless connections with the ends

of the earth and with heaven itself. Gifts continued to come until the two thousand dollars needed for the building fund was in hand. Ida Gracey's dream had come true. By faith through prayer she had accomplished the work given her to do.

One night in the stillness her sister bent low over the frail "little white lilac" as a friend called this flower-like girl. She spoke of a small sum of money left by

their mother and said: "Don't you think it would be nice to put it in your 'cripples' fund as mother's contribution?"

"Why, yes! Lovely!" she said.

And with that key word of her life on her lips, Ida Gracey entered into life eternal.

At Kiukiang on the banks of the Yangtze stands a home for crippled children—Ida's dream come true, her prayer answered.

"Tell us about them"—we asked of a group of missionary leaders—"about some of those beautiful lives that have been made perfect in suffering. Hidden away from the light have been many who have wrought marvelously. Tell us what you do to reach the "shut-ins" and give us some of the rare stories of what they have done to reach the world."

In the answers that have come are humor and pathos and enough methods of work to give a new program to missionary societies and churches.

SWITCH BOARD SERVICE FOR SHUT INS

The switchboard in the telephone office is the link between folks who need each other. It connects consumer and supply. Such service is possible for the Shut In. From the confines of one house to the breadth of the world, from association with only the little circle of home to contact with alert men and women of big hearts and big tasks, sharing their activity, one with them in the upbuilding of the Kingdom of God,—is not this a proposition that invites to fresh air and broad spaces?

Keep Up the Morale

Our missionaries in distant fields too often feel cut off from the church at home. They need letters assuring them of upholding friendship. The morale at the front, in time of war, was kept up by letters from home. Just as truly do our soldiers in the battle front of the Church need expression of our constant thought. To our younger missionaries, especially, such letters are a vital necessity.

In addition to letters of inspiration, assistance is needed in practical lines. Our doctors should be kept in touch with doctors at home, our missionary teachers crave the stimulus of contact with progressive educators. Our nurses and hospital workers require hospital supplies, our Sunday-school leaders over there would be re-inforced spiritually and mentally, were they in correspondence with modern leaders here. Teachers would welcome simple gifts for their pupils. We suggest therefore to Shut Ins this opportunity for invigorating service—personal correspondence with missionaries and the direction of the service of their church in upholding their missionary by means of letters and practical helpfulness.

"Like Opening a Window in a Stuffy Room"

Of the need for such service, the following selection from a recent missionary letter leaves no doubt:

"The difficulties seem greatest and hardest to bear during the second and third years. It is then the novelty has worn off and one

begins to realize the awful, depressing influence of heathenism. Others are busy with routine work, but, because of the language, the new missionary can have little part in this activity* * * It is during this period that friends at home can be of great help to the new missionary * * * When wearied by the dreary drudgery of language study, depressed by the squalor of heathen surroundings, wearied by too close contact with the same small group of companions, the coming of the home mail is like the opening of a window in a stuffy room. One cannot measure the value of a newsy letter, full of little home gossip, a description of a social event, a discussion of a new book, or even a description of the latest styles in dress. Just to know what other people are thinking and talking of, goes a long way towards helping her get back a wholesome train of thought."

Have an Active Switch Board

If your church supports its own missionary, and you have not yet entered into the privileges of correspondence with him and his wife, by all means, begin now. If you enjoy letter-writing, ask your Board for the addresses of young missionaries whom you can cheer with your friendship. Do not look for long letters in reply—consider your letters a bestowal. Suggest merely that while an answer would be gladly received that all you ask is a postcard to assure you that your message was welcome. This is your first opportunity and the second is like unto it,—stimulate your church members to letter writing and to practical service of their missionary or of some mission station.

Ask the doctor to write a message of comradeship to the doctor of your station and to send him a late medical review. Ask your school teachers to mail stimulating

educational material to the missionary teacher, and your Sunday-school enthusiast to send copies of the helps he finds most satisfactory, each writing a note about the material. Link all the specialists of your church with the specialists of your mission station. Architects could help the missionary who must superintend mission building; there are problems of foreign finance on which our mission treasurers may like to consult your bankers; questions of diplomacy that would interest your lawyers. Be their telephone operator. Keep your switchboard active.

Over the offices of our electric power stations we read the sign, "Light-Power." Pray, pray, pray, over every feature of this beautiful task, that you may receive "light and power," and that, by means of your switchboard, you may connect wires that shall direct the light and power of your church to that other arm of the church, across the sea.

A Power House—Direct the Current

Your Sunday-school is waiting your service. It is a power house of energy,—direct the current abroad! Suggest to each class a definite date when it shall remember your missionary. Magazine pictures that illustrate American life would be welcomed by missionary teachers; Perry pictures of the Life of Christ make attractive and useful scrapbooks; photographs of your pastor, your church, your town, would be enjoyed; light, simple new little gifts, sent by parcel post, such as little work bags, are all desirable; picture postcards, pasted together to conceal writing, may be mailed in quantity. We know of one Shut In who greatly enjoys preparing postcards in this way; of another who kindled missionary fires by circulating bright missionary books among boys and girls, offering a prize to the one

who read the most. Have little copies made of your missionary's photograph, and give one to each pupil who will promise to pray for him every Sunday and to write and tell him of this. Suggest that the women and girls who made hospital supplies during the war, now prepare such for the hospital of your mission station. They are grievously needed. Ask your missionary how best you can help him; tell him that it is the desire of your church people that they and he may be "workers together with God."

This path of service will yield blessing to yourself, to your church, to your missionaries. Enter into it with joy!

LEILA ALLEN DIMOCK,

*Board of Foreign Missions of the
Presbyterian Church in the
U. S. A.*

BAPTIST EXTENSION DEPARTMENT

The Woman's American Baptist Home and Foreign Mission Societies have united on a plan to reach shut-ins and others who for various reasons cannot attend missionary meetings where they will receive inspiration for service which comes from interesting programs and social intercourse. The plan is known as the Extension Department. When fully worked out it hopes to have plans for mothers of little children, business women, invalids, rural churches, dying churches whose members will be lost to the cause if no effort is made to hold them, unorganized Baptist women in union churches in small towns, and unorganized women in small Baptist churches.

The whole plan is worked on the quarterly idea. Beginning with January and each following quarter packets of interesting leaflets including letters from missionaries on the home and foreign fields are sent to women called visitors. They give the packets to women

of the different classes mentioned above who promise to read the material. A call to prayer and an envelope in which to place gifts of money are also enclosed.

The visitors who have been secured in local churches report quarterly to the Extension Department on visits made, whether the literature has been read, and amount of money collected. All money collected goes to the local church for its regular missionary apportionment.

What can shut-ins do? Through the Extension Department we hope to give them the joy of helping in the White Cross work which is an effort to supply needs of missionaries, such as needle work, bandage cutting, knitting, etc.

INA E. BURTON,

Extension Department Secretary.

ONE WOMAN'S WAY

She had been ill for two months in a hospital of a distant city. Alone, amid strangers, the days and nights of weakness and pain had seemed endless, unendurable. To an active, busy young woman with friendly and social instincts, the bare white walls of her room were like a prison from which she might never escape into the cheery, work-a-day world. Sunday, the day she loved best of all the week in her home town up among the new England hills, was especially lonely now. The hallways echoed with the footsteps of visitors, but they never stopped at her door. She longed, oh so much for flowers, but none ever came.

Once she had been secretary of the woman's missionary society of her church. She felt a pang as she thought how seldom she had ever called on the sick and shut-in; how little the society had done to make the days brighter for old Grandma Blake, who was paralyzed, and sat by her window hour after hour; for little Marion Grey,

with the wistful black eyes, who had been a cripple ever since her fall long ago; for Mrs. Brown who had always wanted to come to a missionary meeting, but was never able because of scarcity of clothes and abundance of babies. One by one they passed before her, fretful or patient, cross or cheery. And she vowed earnestly if she ever got well, and went back home, "things would be different." And they *were* different, for God gave her her chance!

At the first fall meeting of the society she launched her plans, and her eagerness and enthusiasm "carried" the others with her. A committee for shut-ins, later called a home league committee, was appointed. Calls were made on all the shut-ins of the parish, and they were invited to become associate members of the society.

Once a month an envelope containing several bright, interesting missionary stories and leaflets, a copy of a missionary magazine, a letter from a missionary, and several post cards illustrating the country or people—the subject of the society's study—was left at the different homes. These were kept in circulation and the following month passed on to another.

In the fall a bowl of partridge berries or a pot of woodsy, ever-green ferns was given to each; and in the early spring, a few lily bulbs.

Sometimes a typewritten program of the next meeting was sent out, with the request that the shut-in pray earnestly for the leaders and the success of the meeting. Occasionally it was possible to hold the missionary meeting at the home of the shut-in.

It was found that Grandma Blake and several others were fond of knitting. Before long, stockings, sweaters, and mittens found their way into the "box" for the missionary pastor on the western plains. Another knit reins for the

children and helped make articles for layettes. It was suggested that letters be sent with the articles. As a result, several long distance friendships were begun between a lonely invalid in the New England village, and a lonely minister's wife in the far frontier.

A member of the committee volunteered to "mind" Mrs. Brown's babies, so she might attend a meeting of the society—a real event in her life.

A big bundle of old magazines was carried to Mrs. S—, who was propped up in bed most of the time, but could cut out pictures, and paste them on cambric scrap books.

Little Marion Grey made gay colored beads out of magazine covers, and dressed dolls, provided by the society, for a Christmas box for a Southern mission school. The teacher of the school, on being informed about Marion, asked the children to write to her. The day the mail man left her a package of letters from "way down South," a happy look came into her eyes, which remained there for many a day, for she loved children, and had always wanted to be a teacher herself.

So little by little the good work prospered. A spirit of friendliness and fellowship, such as had not been known before prevailed in the church and society. And the originator of the plan felt that her long lonely days of illness had not been in vain.

EDITH SCAMMAN.

THE HOME LEAGUE

In one of the State Unions that form the constituent parts of the Congregational Woman's Home Missionary Federation, a plan has been developed for reaching the shut-ins and keeping them in touch with the missionary interests of the church that may prove suggestive to other workers. A leaflet prepared by the originator of

this plan outlines its form and purpose as follows:

"For many reasons, there is a vast company of women who cannot attend the program meetings, and so neglect or refuse to become members of the local auxiliary. It is for the aged, the infirm, the invalid, the professional woman, the business woman, the mother of little children, in fact, for all shut-ins and shut-outs, that the Home League has come into existence.

"The Home League is a department of the regular auxiliary, where the missionary interest is kept alive by means of literature and calls. A member of the auxiliary should be chosen director of the Home League. She should have helpers who will each month distribute the envelopes containing the literature among the four or five members of their respective group.

"While each Home League is free to use methods best adapted to its needs, it is suggested that some form of the Every Member Canvass be used for the invitations, and that each envelope contain but little literature, possibly three or four leaflets, a missionary letter, paper or magazine and pictures. If all envelopes contain different reading matter, they may be circulated among the members. Occasionally a shut-in may enjoy preparing a missionary scrap-book, or a box of missionary pictures illustrating some phase of the work. These will also be helpful for circulation."

This plan, which is both simple and practical, admits of many variations and adaptations. It provides a regular and systematic way of reaching the shut-ins without leaving it to the chance impulse of kind hearted members of the society. Mite boxes could accompany the envelopes in which the members of the League could place their gifts, and those who are able should be asked to aid in the

making of articles for missionary barrels and boxes, or to share in the preparation of material for the Societies' program meeting.

MIRIAM F. CHOATE,
*General Secretary,
Congregational Woman's
Home Missionary Federation.*

A SHUT-IN TREASURER

Is frail health a liability or an asset? No one doubts which he would choose. However, those of precarious health often live long and useful lives. One such I recall was from young womanhood confessedly frail, delicate as fine china. Everyone knew it, and spared her, but she was not self-centered, and tried to keep as well as possible so as to be the least care to others. She early discovered the limits of her strength and the regimen which best agreed with her. These once settled, her life was lived with least mention of herself, and with constant thought as to ways of most effectively helping others within the limits of her strength.

She became the manager of her household of six or more. Though unable to attend half the meetings she became treasurer of the missionary society and for years was corresponding secretary.

So it has turned out that one who was so frail that friends shook their heads ominously has for forty years been rendering the service of wisdom, of accuracy and of a facile, friendly pen. All about us, hearty men and women who could have carried her in their arms, have stepped aside or are the "late lamented." Always prudent, she continues prudent still, and having little strength has made it serve wonderfully, not in breadth, but in length and thickness.

WHAT THE "SHUT-INS" CAN DO FOR THE KINGDOM

Back of D. L. Moody and his wonderful work, which no mortal

can measure and which only an endless eternity can disclose, was a devoted "shut-in" who had been at the Throne of Grace pleading for the messenger to be brought to her beloved church.

The story is a familiar one. This Christian the shut-in had long been cut off from activity in the church and had given herself over to intercession for the work which was so dear to her and to her Master. She had read in those quiet hours in her home of the Spirit's quickening that had been manifest in the church at Chicago, of Moody's wonderful power with men, and she began to pray that Moody might be brought from Chicago to London to speak in the church that was so dear to her heart. She kept on praying week after week, month after month, and year after year. At last one day when her sister returned from the service she questioned her as usual about the service, the text, what the pastor had said, the people who had attended, and what was the attitude of the people toward the message of the pastor. On this day the sister said, "Oh, the pastor did not preach today. Such a wonderful man spoke. The man was very plain, and simple in his talk, but it seemed as though the Spirit was speaking."

"What was his name?" said the sister who had been praying for just that kind of a man to be brought to her church, "Moody," was the answer.

"Moody! Moody from Chicago?"

"Yes, Moody from Chicago."

Then the interceding "shut-in" knew that God had honored her prayer and had brought that man with his power and his blessing to the church for which she had been praying so long.

When I think of the service of the "shut-in" I think of my own precious mother as she sat in her chair, unable to place her foot upon the floor for years before her death. She was also unable to lie

upon her bed through many hours of the day and night and often in the middle of the night, during dark and silent watches, we were compelled to lift her into a chair where she might get relief from her bodily pain. The prayers that she offered during those days and years can never be counted, and their influence can never be known until the great books are opened. This work of intercession was not all she did. We used to bring to her room members of the congregation who were banded in society organizations, and there she would talk and work among them. We would bring together the neighbors in an evangelistic prayer service or cottage prayer meeting. There she would continue in her way to advance the Kingdom of Christ. Missionaries home on furlough, elders from the church session, the pastor and all who came testified that while they came to bring cheer and gladness and good wishes they went away as under a benediction, because of her continual communion with the Master. "She daily companied with Him."

It was while the Countess of Huntingdon lay upon a bed of pain and weakness that the Spirit of God spoke to her heart and prompted her to call together the leaders and suggest to them the organization of a society to send the Gospel to the South Sea Islanders whose condition had so touched her heart. To such a Society she pledged her influence and financial support. Soon the great London Missionary Society was organized and it sent out the artisan band to Tahiti, and later to different parts of the world a Moffat, a Williams, a Morrison and a Livingstone.

It is said that during the late war the whole of Great Britain was guarded from aeroplane invasion by a cordon of watchers along the coast, who day and

night remained at their stations listening for the whirr and the noise of the aeroplanes in the distance. A Zeppelin could be heard many miles farther away by a blind man than by one who had all his faculties, and so these watchers along the coast were blind men whose sense of hearing was correspondingly acute.

In this day when the future of the Church and the missionary cause seems to depend upon the prayers of God's people, the army of reserves is certainly in the homes of our people, "shut in" from other activities. Perhaps the victory, that must surely come, will be brought by these "shut-ins" of Christ's army who give themselves to intercession.

ANNA MILLIGAN.

MY PRAYER PARTNER

From a Field Secretary who is being wonderfully used of God in enlisting many new workers and securing an enlarged support for the work, comes this inspiring story of how two lives have been joined in the service.

When I was in college I was not interested in missions. The announcement of a missionary speaker in chapel services was a signal to me to make use of one of those ten precious chapel cuts permitted each girl for the semester. It was not so with my chum, a sunny, consecrated Norwegian girl. She had one sister in Africa and another on the home mission field, and she hailed the advent of every missionary speaker at chapel with the genuine joy of sincere anticipation. During her freshman year at college she, too, volunteered to give her life for definite Christian service. At Christmas time a very serious cold developed into tuberculosis. Consulting physicians shook their heads and said that it was not possible for her to live longer than a few weeks. Before she went to the train she took my hand very gently and said: "Helen, I want you to do the work in my place."

Such a thing was far from my thoughts at that time, but after Edith had gone, her message rested very heavily on my heart until finally it became very clear to me that there was a definite necessity laid upon me to give my life to Christian service. It seemed such a tragic thing that this gifted girl, who had so joyfully consecrated her life, could not live to realize her dream. Through her the call of God came to me very clearly. I wrote her telling her that I would try to do double duty if, so long as God permitted her to stay, she would be the prayer partner who would intercede constantly for the work that we were to do together.

Notwithstanding the verdict of the physicians, for five years this sunny faced college girl has lived a life of power through intercessory prayer. At the foot of old Cheyenne Mountain, near Colorado Springs, she has wrought wondrously, going before and following after in prayer my schedule of field work. There have been special seasons of prayer for those most important days and for the hard problems.

In the front of my note book is always this poem, which she adapted:

"Now send in my place, O Master,

Someone I dearly love

To the people who sit in darkness

With a message from above.

I have learned my own unfitness

For the task I vainly sought.

But others are ready and willing

And the work will yet be wrought.

But since in the grand fulfilment,

I still would have a share

Choose one in my place, O Master,

Whom on my heart I bear.

Her work and her aspirations

Her hopes my own shall be

And around by the way of Heaven

I'll reach each W. W. G.

When her hands are worn with labor,
My knees shall be worn with prayer

And to one who loves to listen,
I'll tell Him every care.
And when on fields she planted
She sees no quickening sign,
I'll enter into the closet
And plead for power divine.

And if we labor together,
Says one of the chosen band
We'll reap and rejoice together
Oh, the joy of that other land."

Her interests are world wide. In weakness her prayers and her heart are strong. There on the mountain with God she follows and shares in the field. Her physician said last spring that he could not understand her wonderful spirit and her intense interest in life. "She seems," said he, "to have something to live for and that keeps up her strength." "So it is," said she, "and I am so glad and so thankful that I *have* a great work to live for."

HELEN CRISSMAN.

INFLUENZA, PROMOTER OF MISSION STUDY

It all depends on the role you assign to the epidemic. There are few eyes sufficiently keen, however, to see the blessing through the disguise, and to proclaim the "flu" a promoter of mission study.

The Pacific Coast is often in advance of the East in missionary insight, also in foresight. From Miss Gertrude Schultz comes this story:

A "Church School of Missions" was conducted during the influenza epidemic in California last year. Just after the School had been organized the whole town was suddenly closed by the health authorities. The pastor was determined that the mission study must go on. The more he thought about it, the more he was convinced that the "flu" might be made *pro* instead of *anti* mission study. Why should not all the people who were shut in have an exceptionally fine opportunity for a course of study at home? Accordingly, he announced his plans through the daily papers:

Once a week—prayer meeting days—the mission study classes would meet in home units. Assignment questions and notes regarding the conduct of the study would be printed each week in the daily papers.

Each family at the hour named—prayer meeting hour—was asked to meet as a family unit to take up the study and discuss the questions.

Being about the only thing that had found a way out from being tightly closed, the mission study enterprise soon became town talk. There was a rush for books. The assignment questions and discussions were eagerly sought in the papers, and in that one church about two hundred "shut-ins" had a mission study course that was record breaking in both interest and attendance.

CARRY ON

"This program is too good to stop here," said one president of a missionary society; and this is how she carried it on:

She asked a girl who recited an especially lovely poem if she would make a call on a lonely woman who had been shut in for years, and who would be cheered by just that message.

She arranged that two women who sang a duet should sing it again at the Sunday afternoon service at a hospital.

A dialogue that had been very effective simply had to be repeated at the home of a former president who was intensely interested, but who was encased in plaster of paris, following a fall.

She organized a "Reading Club" not to read to itself but to others. Every girl who joins offers to read to some one as assignment is made by the Committee. A careful survey of the community is made and a constantly up to date list kept. The pastor, doctors, nurses are on the Consulting Committee.

The Woman's Foreign Mission Bulletin

Edited by MRS. WM. H. FARMER, Montclair, N. J.

THE EDITOR'S MESSAGE

THE rapid sale of our study book, "A Crusade of Compassion," leads us to believe that there will be an encouraging increase in mission study classes this winter and spring. There are many helps to assist leaders. "How to Use," will for ten cents suggest several programs for each chapter. The October issue of the "MISSIONARY REVIEW OF THE WORLD" is full of practical hints and information, including the Hymn by Mrs. Copenhaver.

Here are two picturesque medical anecdotes to use in print or speech.

The Ringing Bells

In some of our city hospitals a bell is rung each time that an ambulance case arrives. Listen! there is a bell ringing at this moment. *One bell*—an emergency case. But this bell has a distant sound—it is ringing in China. A man has fallen from a tree. There he lies, mangled and suffering. Why does not some one hear his groans? Where is the needed help, the physician, the ambulance? Ah! we are in China now; there is no physician here. Many look at him and pass on, leaving him to die. They do not know what to do and they do not care. The knowledge and the sympathy are in another land.

Clang! The bell rings once more, but in our own city. Ten minutes pass by; the man has been carefully carried into our city hospital. An anaesthetic is given, the X-ray is used, and the patient wakes to find a limb gone, but his life is saved and there is prospect of a speedy recovery. Why the difference in these two cases? The last bell rang in a Christian land, the first in a foreign country, and

nearly all the physicians are here.

But hark! *two bells* are ringing—a surgical call. A hurried operation to save a life! Yes, but the operation will not be performed, the life will not be saved. That summons came from Siam, and there is no medical missionary at hand. What is the answer to the two bells? "*Enough to do at home.*"

Three bells—how they startle! A medical case. Yes, a child in convulsions, but do not hurry. The sound of three bells comes from Africa. A witch doctor prescribes for her, a red-hot probe is pressed through her head to let the demons out. Well, they are gone, but the soul went with them. The child is at least free from suffering.

But I hear three bells ringing in the home land. It is a child in America that is ill—one of our own darlings. Soon the doctor comes. There is the quiet footfall of the nurse, the shaded lamp, and all that skill can do to relieve the little sufferer. One hour passes, two—yes, she will live! But this is America. Why this difference? *Does God love American children best?*

But *four bells* are ringing now—ringing in the home land. Quick, doctor!

Hurry, nurse! Two lives depend upon your skill. It is a charity case, yet how careful the treatment bestowed on mother and child!

But listen! Four bells ringing out loud and clear from the zenanas of India! O, women doctors! Can you not see the agony, the foul treatment, the needed help? But there is no one to help. The child lives, but it is only a girl; the girl mother too, but only a life of misery, pain and contempt is in store for her, *with no one to comfort, and no one to care.*

O the ringing bells! It seems as if they will madden the brain and break the heart with their unanswered appeals. "Lord of the harvest, send forth laborers!" But how vain our prayers unless with them goes the answering cry, "Here am I, Lord, send me."

Woman's Missionary Friend.

AMEENABEE

By Dr. Ida S. Scudder

Early one morning every one was busy in the hospital. The white-robed nurses with the touch of blue in their uniform were going hither and thither, silently and swiftly, as there was much to do. The dispensary hall was filling fast and all were eager to be treated. In the outer waiting room stood a silent man, a tall Mohammedan of about fifty, with his gold and white turban and long silk coat. On the Gosha veranda a middle-aged Mohammedan clothed in dark purple stood awaiting her turn, and behind her, a tiny figure of a little girl bedecked in a lovely purple *saree* all covered with gold spots, a green jacket and yellow and red skirt. Her face could not be seen for she kept covering it up, but now and again, she would peep out and there was the look of a frightened, hunted deer about her face. Ere long their turn came and when they entered the consulting room the tall man was called in also. He wished to consult us about his wife, who, he said, had not been well since the wee baby was born. I looked at the two women. Surely the older one was the wife, but no—we are mistaken. The little girl in purple and gold is the wife. Can it be possible? She is almost a baby herself, but we are again assured that she is the wife and mother. Such a frail, cringing child who shrank from our very touch. She needed very careful, tender treatment—that delicate child, and we were determined to do all we could to win her love and friendship, but it was hard

work, for she cringed and shrank behind the older woman whenever we came near. An operation, much suffering and many weary days in bed. Never a smile, and only a haunted look in those big, dark, liquid eyes. We tried everything, and at last a doll was suggested. We picked out the very prettiest one that had been sent out in the Sewing Guild boxes and took it in to her. I wish every one of you could have seen the change in that face. It was all aglow with pleasure and excitement. She reached out those little arms and took the doll and hugged it up to her cheek, and then she looked up, and a sweet, gentle smile lit up her face—her first smile, and we all felt so proud for we had been working for that smile for a long time. It was soon followed by others and before long her face was always wreathed in smiles. She went home to get strong and was told to come back again in a month's time. The days slipped by and one morning as I was on my way to the hospital I heard a silvery laugh, and looking I saw the most animated, excited purple and gold *saree*, and I wondered who it could be. Then I heard a little voice saying, "Oh, there she comes, there she comes!" and looking again I saw Ameenabee jumping up and down and clapping her little hands in the greatest glee. I hurried to her and she cuddled down in my arms in the sweetest, most satisfied way. The tears came as I held that little figure and she could not understand why there were tears, but my heart was too full for expression. What a change! What a contrast to the first day that I saw Ameenabee! After her second operation it was difficult to get past her room for one was sure to hear a little voice calling. She often had flowers to put in our hair or around our necks, or an orange tucked under her pillow which she would give us and beg us to eat, and she always wanted us to sit down just

a minute when we went out to say good-night. She was a universal pet and it made us all sad to bid her goodbye and it was hard for her to go. We hope to have her come back and see us again some day, but she lives in a distant village.

The words of the Master often come to my mind. "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto Me," and we sent up a little prayer of thanksgiving that the Master had given us the privilege of serving Him through one of these little ones.

THE DEPUTATION

The Federation of Women's Boards of Foreign Missions of North America has enlisted a remarkable group of women who are going this fall to the Far East to study certain institutions, types of work and problems in administration. A committee was appointed in May by the Executive Committee of the Federation to secure the aid of experts along various lines. The results have been most gratifying. In addition to several Board secretaries and missionaries of experience selected by the Committee, President Pendleton of Wellesley College, Miss Conant, principal of Walnut Hill School, President Thomas of Bryn Mawr, Dr. Gertrude A. Walker, Dr. Marion E. Manter, Miss Ella F. Martien and Miss Bertha Harlan, have consented to serve and will sail early in November. When women of this type will take leave of absence from very important duties here and go at their own charges to study our Foreign Missionary problems it emphasizes the growing sense of the dignity and importance of the Woman's Foreign Missionary enterprise. The rapid development of higher education for Oriental women, indicated by the opening of three women's colleges since 1914 in Madras, India, Nanking, China, and Tokyo, Japan, marks an epoch. These col-

leges are all under interdenominational support and control. Madras holds an international relation as well. In this college twelve Boards unite, six in Great Britain, one in Canada, and five in the United States. It is suitable then that these women specialists of varying communions, invited because of their rare ability and experience, should go out and bring back to us a report with recommendations.

President Thomas of Bryn Mawr, is making a tour of Egypt and India, and has consented to serve on the Commission there and report the Woman's College in Cairo and the colleges for women in Madras and Lucknow. It is hoped that she may also find time to inspect the medical schools in Vellore and Ludhiana as they are to be so largely dependent for their students on graduates from our women's colleges.

Dr. D. J. Fleming, now in India, has been asked to serve on the Educational Commission, and Dr. Walker and Dr. Manter will give special attention to the medical situation.

Two groups have already sailed,—Miss Mabel Howell, with Dr. Love, of the Methodist Episcopal Church, South, Mrs. Edgar Geil and Mrs. William Schell, of the Presbyterian Board, sailed in the summer. Miss Helen Calder of the Woman's Board of Missions, Congregational, Miss Nellie G. Prescott of the Woman's American Baptist Foreign Mission Society, Miss Josephine Ramsay and Dr. Josephine Lawney sailed September 18th.

These groups will all spend some time in Japan and as many as possible will return to Japan the last of January for a conference. Dr. Walker, Dr. Manter and Miss Calder will go on to India and Egypt. The Young Woman's Christian Association will be represented by one of its national secretaries, Miss Henrietta Roeffofs. Robert Woods of South End House, Boston will

also serve on the Social Service Commission.

The deputation is divided into groups which will take up the following study:

Primary and Secondary Education for Girls: Miss Charlotte Conant—Chairman.

Collegiate Education: President Pendleton—Chairman.

Religious Education and Evangelism: Miss Helen Calder—Chairman.

Social Service: Miss Henrietta Roelofs—Chairman.

Christian Literature: Mrs. Edgar Geil—Chairman.

Medical Work for Women in China and India: Dr. Gertrude Walker—Chairman.

Problems in Administration: Miss Nellie G. Prescott—Chairman.

Miss Prescott, Miss Martien and Miss Ramsay will later visit the Philippines in the interests of dormitory plans for girls.

The groups will meet in Shanghai immediately after Christmas and spend two weeks with a body of missionaries selected on the field for their special fitness and experience. Some of the Boards which have not sent out members have assigned certain well qualified women on the field.

As these groups of women go out as our representatives our hearts go with them. We are thrilled at the possibilities which are sure to develop through their first hand study and reports. Let us follow them with our prayers. They are truly a commission of good-will to these other nations in this new day of internationalism. Other deputations have gone, men and women who have studied their denominational interests, but this is the first of its kind, an interdenominational group of women. May God speed them.

Who's Who in the Deputation

Dr. Gertrude A. Walker, a well-known specialist in diseases of the eye, a graduate of Smith College, and the Woman's Medical College, chairman of the campaigns for the Woman's Medical College, Philadelphia, Pa.

Dr. Marion E. Manter, a graduate of Bates College and Woman's Medical College, resident at Bellevue Hospital, and

head of department.

Dr. Josephine Lawney, a graduate of Woman's Medical College, physician at Pittsburgh Tuberculosis Hospital. She will remain in China.

President Pendleton, of Wellesley College.

Miss Charlotte Conant, Principal of Walnut Hill School for girls, Natick, Mass., and Trustee of Wellesley College.

Miss Ella F. Martien, Dean of Stetson University, Deland, Florida, will study dormitory systems for girls and will remain in the Philippines.

Miss Mabel Howell, secretary of Southern Methodist Board, Professor of Sociology for seven years in a Woman's College.

Miss Helen Calder, graduate of Mount Holyoke College, and secretary of the Christian Association, secretary of Woman's Board of Missions, Congregational.

Miss Nellie G. Prescott, graduate of Wellesley College, head of Science Department, High School, Rochester, N. Y., later secretary Woman's American Baptist Foreign Mission Society.

Mr. Robert A. Woods, head of South End House, Boston.

Miss Henrietta Roelofs, national secretary of the Young Women's Christian Association, especially chosen for her experience in lines of social service.

Mrs. Edgar Geil, graduate of Wellesley College, member of Philadelphia Board of Presbyterian Church.

Mrs. William Schell, graduate of Smith College, member of the New York Board, Presbyterian.

Miss Bertha Harlan, secretary of Northfield Girls' Conference.

Miss Josephine Ramsay, graduate of Smith College, secretary for Young Women's Christian Association, will assist the Social Service group, and study possibilities of community music.

The route will be from Pacific ports to Yokohama, through Japan to Peking, Tsinanfu, Shantung, (if conditions permit), to Hankow, Kiaukiang, Nanking, Shanghai. A part of the group will return to Japan via the Philippines and the others will go on to India.

Please make this a prayer list, remembering the deputation as a group and individually, asking that no harm may befall them, that they may be blessed in their own spirits and that they be guided in all their deliberations and reports to the furtherance of the Kingdom of God.

NEWS FROM MANY LANDS



NORTH AMERICA

Open Air Work Among the Jews

THE Chicago Hebrew Mission in its Open Air Campaign among the Jewish people, has used a Gospel auto this summer and the students of the Moody Bible Institute held meetings in one of the three large Jewish districts of Chicago nearly every night, and often on Sunday afternoons. Between May 25th and October 1st, 138 meetings were held, and approximately 42,450 people were reached with the Gospel message. The audiences averaged from 200 to 400, and on several occasions there were as many as 800 present. Large numbers of tracts and Gospels were distributed, and personal conversations were held with many Jews.

Many showed that they were anxious to listen to the preaching of the Gospel and good order was maintained with the assistance of the police. At times men made hostile demonstrations, but a Jewish woman said, "Do not be discouraged, even though you have things thrown at you, for the people are thinking seriously. Your preaching caused me to become interested in Christianity."

Russian Mission in Baltimore

THE story of the Russian Mission in Baltimore is an interesting one. Just before Christmas, 1917, three students of the Russian Bible Institute of Philadelphia walked into the office of Dr. W. H. Baylor, Superintendent of Baptist Missions in Baltimore, and acquainted him with three striking facts: (1) there were 3,000 Russians living in Baltimore; (2) there was no evangelical mission work among them and (3) the three students were ready to spend their vacation in organizing mission work for them.

Dr. Baylor rose to the occasion and offered the use of a hall, and thus the Russian Mission began. When the vacation period ended, the students returned to Philadelphia, and other students went in turn, until a permanent work was established. From an attendance of about twenty-five at the initial meeting, the numbers have grown to 200 and more. There have been fourteen confessions of faith and eight have been baptized. Five are studying at the Philadelphia Institute and one is back in Russia proclaiming the Gospel in that dark land.

Giving to Missions at the Moody Church

AT the Fourth Annual Missionary Rally of the Moody Church congregation, Chicago, five thousand people were present and the offering and pledges for world evangelization amounted to nearly forty-four thousand dollars. The Ushers' Band gave \$7,500, the Young Business Women's Class \$6,000, the Christian Companionship Club of young people, \$1,800, the Young Women's Bible Class \$1,450, the Moody Church office force \$1,300. The amount of gifts ranged from fifty cents to \$1,000, while several people threw their jewelry into the offering.

One hundred and fifty young people answered the call for volunteers to go as missionaries to the regions beyond.

One Result of Rural Surveys

ONE benefit of the international missionary surveys, now under way at home and in foreign lands, is the discovery and publication of facts showing neglected areas and over-occupied fields. In eastern New York State—not three hundred miles from the headquarters of Home Mission Boards—one region was discovered where there are nine

churches without a minister. These churches are Wesleyan, Baptist, two Presbyterian, three Methodist and two Disciples. Some of the buildings are in good repair and others are dilapidated. Two maintain small Sunday-schools but most of the organizations are practically dead. The valley eight miles long was once full of life, but is now dormant. Strong drink has caused degeneration. Few of the people knew what was meant when asked as to their denominational preference, and the children did not even know the Lord's Prayer or the Ten Commandments. Some of the parents had never been married.

No Church for Twenty-two Years

INDIAN CREEK, in Jackson county, Tennessee, is said to have been without any regular religious work for twenty-two years until one year ago when a Sabbath school was organized by a Sunday-school missionary, S. A. D. Smith. Following a week's series of meetings last September, there were twenty-four conversions and eighteen accessions to membership in the mission which is conducted as a branch of the New Bethel Church.

Christian and Missionary Alliance

THE Christian and Missionary Alliance is at work in sixteen foreign fields and is preaching the Gospel in twenty-two foreign languages. During the first four years of the war it sent out eighty new missionaries, added 214 new native workers and occupied 226 new stations and out stations. This agency is the only evangelical mission in French Indo-China, where there is a population of 20,000,000 people.

Changes in Order and Worship

THE Commission on Revision of the Protestant Episcopal Book of Common Prayer has published a report which has been submitted to the General Convention of the Episcopal Church. It suggests an abbrevi-

ated version of the Ten Commandments; introduces prayers for the President, and for the army and navy, for social justice and "for every man in his work." It also recommends a prayer for the dead, which the Church of England rejected at the time of the Reformation. It also makes provision for faith healing. Most of the changes seem to be a revival of usages condemned by the leaders of the English Reformation.

The Religious Needs of the South

IT is estimated by Dr. J. W. Gillan of the Southern Baptist Convention that there are thirteen million people in the southern states who are in need of the Gospel of Christ. Many of these are doubtless within reach of evangelical churches, and others live in out of the way communities where there are very limited opportunities for instruction,—religious or secular. Many of them are colored people who profess a type of Christianity that is only a step removed from paganism. Dr. Gillan reports seventy-four county seats that are without any churches or meeting houses. These county seats set the pace and the standard for other towns in the county, and here men gather for business, and for legal and political reasons. There are also innumerable churches in the South that need strengthening.

The Bible in the Far West

THE American Bible Society reports that one of their colporteurs at the age of fifty-seven is still tramping the country with his supply of Bibles, reaching places which most people would consider inaccessible. His field is a section of the west which includes the Rocky Mountains and the Sierra Nevadas. Fearing neither man nor beast, he carries no weapon, but travels equipped with a quilt, a water bag and a little food. His only companion is a Scotch collie. He and his

dog bivouac under the stars or in the snows, share the same food and drink or go hungry together.

He has crossed the Mojave Desert on foot, 112 miles of sand and sun, and has sought out the lonely places from Kansas to the Pacific and from Mexico to Canada, with the one object of distributing Bibles to those remote from civilization.

Bible Society Record.

Virgin Islands Reveal Their Needs

THE War and its attendant problems have turned attention from the Virgin Islands, or Danish West Indies, which the United States purchased a few years ago. Recently, some unsatisfactory conditions have come to light in this new territory.

Danish customs, Danish laws, Danish methods of judicial procedure, are still in vogue in the islands. The natives own but three per cent of the land. The rest is owned by Danes or by those to whom the Germans have transferred title. An income of \$300 per year is required in order to exercise the right of suffrage. Under this only 321 people in the islands can vote.

One great need is a law that will enable the people to acquire land. The Americans, since their occupation, have done considerable work along lines of sanitation. Apparently there has been no improvement as to education. The people are pleading to be Americanized.

LATIN AMERICA

The Indians of South America

WHILE the history of the North American Indian is generally known, and the Incas of Peru have attracted interest because of their unique civilization, very little is known about the aboriginal Indian population of South America. Thousands of them have never even seen a white man, nor ever heard the name of God, and the outside world is to them a blank. As nearly as it is possible to number them, they probably exceed three million. Many

have proved themselves capable of culture, while others show signs of having once been much higher in civilization. They are not citizens: they are merely outlaws in the eyes of the government, which seems content to hold them in check if they chance to appear within civilized bounds.

The South American Missionary Society (Church of England), has tried all possible plans to reach these wild tribes, with appreciable success. The Paraguayan government has agreed to admit Christian Indians to full rights of citizenship. Laws have been passed relating to the drink traffic. The Argentine and Bolivian governments are also friendly to missionary work.

Religious Degeneracy in Mexico

IF the papers of Mexico should publish a program of a Protestant Church Convention somewhat along the following line, it would be characteristic of the order of events at a great festival of the Virgin of Guadalupe, the Feast of the Conception, or of any of the religious festivals of Mexico.

"Morning Worship, Bible Study, Quiet Hour, Discussion on Sunday School Methods, Christian Endeavor, Bible Work, Missions, and Evangelism.

"There will also be Horse Races, Cockfighting, Bullfighting, Balls, Raffles, Roulette, Monte Games, Lotteries and Open Air Saloons.

"Drunkards, gamblers, sharpers, women of bad life are welcome. There will be special trains running."

The same customs prevail in Panama and farther south. The local priest often arranges for the bull fights, cheap vaudeville and the gambling resorts.

Record of Christian Work.

Chile Distillers Favor Prohibition

IF the sentiment which now seems under way in Chile continues to grow, the United States may not be

the only "dry" nation on the western hemisphere.

The Chilean Government recently enacted laws restricting the making and sale of liquor, and this has brought the question of total prohibition strongly to the front. Chilean distilleries represent a capital of some 12,000,000 pesos, and many of them have accessory industries engaged in the manufacture of food. Some Chilean leaders are advocating that the importation of liquors be prohibited entirely.

Even some of the distillery owners are reported to favor a "dry" nation. These say they would prefer to transform their plants into some utilitarian industry, such as the production of liquid fuel or ether.

American Methods in Uruguay

CHILD welfare work has made little progress in Uruguay as yet, but Dr. Alice Armand Ugon of Montevideo, an expert in children's diseases and head of the children's clinic at the University of Montevideo, attended the international Conference of Women Physicians held in New York September 15 to October 30. While in New York Dr. Ugon made a special study of the Children's Bureau, and at the request of her government will organize a Child Welfare Bureau for Uruguay upon her return.

EUROPE

Methodist Union in England

PRELIMINARY agreement on Methodist union in England is practically complete, and although it may be three years before the legal details are arranged, the outcome seems assured. There are three denominations to be combined in this merger—the Wesleyan Methodist, the Primitive Methodist and the United Methodist Churches. A serious obstacle to a united Methodism in America is the attitude of the Methodist Church, South, which declines to participate in any union including Negroes.

French Mission in London

THE Mission to French-speaking people in London has just completed its fifty-eighth year. All the agencies of the Mission show encouraging results. Two hundred children, representing eight different nationalities, have been under tuition and nearly ten thousand governesses—French, Swiss, Italians, and Swedes—have at various times made use of the Bienvenue Home, obtaining situations in Protestant families. Many French-speaking Belgian refugees in London entered heartily into the Mission's activities and have now returned to their own country with a deeper understanding of Christianity.

The Christian.

Christian Federation of French Students

THE French Students' Christian Federation suffered severely through the War. Of the seven hundred members in 1914, 143 have fallen in battle. But the present forces have now increased more than one hundred per cent, and the Movement gives promise of being an important factor in the evangelization of France.

There is an extension of the work among women students and school girls, which has grown to include twenty-six Associations and 480 members. New activities are constantly being opened up, in the realm of social service, vacation camps, and other avenues through which the Spirit of Christ is brought into common relationships. In Algeria, a member of the Federation whose military duties have called him there, has organized a group of Arabs and Kabyles, and is teaching them to know Christianity.

French Protestants as Leaders

"SALT of France" is the sobriquet used to describe French Protestantism by the late Emile Faguet, though not a Protestant himself. A recent publication, "Handbook of French Protestantism," re-

veals how these people have stood at the head of the achievements in art, science, education and reform; and as evidence cites such names as Curie, the physicist; Bartholdi, who designed our Statue of Liberty; Baron de Stael, who first protested against the slave trade; Jules Siegfried, who led in factory legislation and many others equally well known.

In spite of their diminutive numbers (about 800,000 out of 40,000,000), French Protestants today support over fifty orphanages and as many homes for the aged. In Paris alone, where they are but one in twenty-five of the population, they maintain not less than sixty benevolent institutions besides their purely religious ones.

A Christian Leader in Spain

REV. CIPRIANO TORNOS, who died recently in his 86th year, was at one time a court preacher in Spain. He threw all his energy into the fight against religious freedom in that country and especially against Protestant teaching. But one day a devoted Catholic brought a few Protestant tracts to Father Tornos in the confessional. These were promptly confiscated by the priest, but upon reading them he was so much impressed that he sought for more, and through these tracts he was turned from Catholicism to evangelical Christianity. As might be supposed, his conversion aroused bitter denunciation and his chapel was dynamited by fanatics. However, he continued to publish and distribute Christian literature throughout Spain and for more than forty years was an ardent member of the Evangelical Church in Spain.

Protestantism Threatened in Transylvania

HUNGARY, although ranked as a Roman Catholic country, has two and a half million members of the Hungarian Reformed Church, the second largest Presbyterian body in the world. Large numbers of

them live in Transylvania, which borders on Roumania, and is claimed by that nation on the ground of racial affinity. Roumania is overwhelmingly Greek Orthodox in religion, and does not enjoy a reputation for tolerance toward other beliefs. It follows that the Transylvania Protestants fear with some reason that they may be severed from their Hungarian brethren, and be deprived of religious freedom.

Lost Children of the Urals

A LITTLE colony at Lake Turgoyak in western Siberia is fairly swarming with the twelve hundred children who have been rescued from the Ural Mountains, where they had run wild since being deserted by their teachers and guardians in the turmoil of escaping from the threatened sweep of Bolshevism. Throughout the countryside, these little wanderers had been starving until picked up by the American Red Cross and placed in the care of its six workers at the colony. This colony is situated seven miles from a railroad and is bordered by a number of houses whose owners have fled. Through the cooperation of the Russian authorities, the site and the houses have been secured for the use of the children. They will be fed, clothed and educated.

MOSLEM LANDS

Armenia's Last Call

HON. James W. Gerard, chairman of the American Committee for the independence of Armenia, has issued the following appeal to Christian America to save Christian Armenia:

"Two hundred thousand Armenians fought in the ranks of the allied and associated armies. One million Armenian men, women and children have been slaughtered by the Turks because of their fidelity to the faith and cause of America. And now at this, the most critical juncture of her history, Christian Armenia makes a supreme call to

Christian America. If we permit the Armenian people to be exterminated, the Christian Church will be dishonored forever. An Armenian State in Asia Minor is bound to be a decisive factor in the task of civilizing the peoples of Near and Middle Asia, and it is also the best guarantee against the dangers of Pan-Islamism and Pan-Turanianism. Christian Armenia will be a watchdog of Christian civilization in the East. We must save her.

American University at Cairo

CAIRO, the intellectual center of Islam, is a city of 750,000 inhabitants and the capital of a country of 12,000,000 people. It is more progressive than any other Oriental city; papers are published there that are more influential in the Near East than are London papers in England and Paris papers in France. In Cairo is the great Azhar University for Moslems, with its ten thousand students from every part of the Mohammedan world.

Protestant Christians have long maintained lower grade schools in Cairo; and Greeks, Catholics, Jews, Copts and Armenians have all conducted schools; but the great need for this Moslem stronghold is a modern Christian University to train Egyptian young men in Christian ideals. Such a University is the one planned by Dr. Charles R. Watson, who was born in Egypt and whose father was a pioneer missionary in that field. While the War temporarily halted the plans of Cairo University, things of incalculable value were accomplished by the four years and a half of world conflict.

(1) The political power of the Turk was destroyed, and therefore the temporal power of Mohammedanism. This ushered a new spirit into the Moslem world.

(2) A new value has been set upon Western learning. The Arab has become conscious of the im-

potency of his Oriental learning and civilization. He realizes that to escape stagnation he must possess Western learning.

(3) Egypt has become a British Protectorate instead of merely occupied territory. Great Britain will now be able to plan for the uplift of the people by methods that are more progressive and modern.

Ground for the University has been purchased in Cairo, plans have been drawn for the buildings, a curriculum has been outlined and a faculty secured. Dr. Robert S. McClenahan, for nine years President of Assiut College, Egypt, is to be the head of the collegiate department. The immediate need is for funds to begin the work. This can be secured only as men and women who are God's stewards shall feel the call to supply the means for equipment, endowment and for running expenses.

INDIA

Freedom of Worship Under British Rule

AMONG the witnesses before the British Committee on the India Reform Bill was Mr. A. H. Chowryappa, representing the Indian Christian Association of Madras. He said that of all the innumerable blessings of British rule in India, none had been more prized than freedom of worship. If the protecting hand of British rule were to be gradually withdrawn, it would mean the handing over of power to a priestly caste, who for long ages had subjected the people to the most shameful indignities. It was untrue to say that the caste system was breaking down in India. The Christians were not allowed to stand erect before a Brahman; they were not allowed to live within the villages; they were not allowed into many public schools; and they were not allowed to draw water from the village well.

The Christian.

Training Christians in Hyderabad

HYDERABAD District has two coeducational schools, a High School, where the boys take care of the garden and the girls cook the food, wash and mend the clothes; also a primary school of nearly a hundred boys and girls. This district has also three training schools for Christian village workers.

The Hyderabad Bible Institute is the higher grade and is at present full to overflowing of men and women who have been out on trial, have made good and are returning for further education and training. The two other schools are at Yelandu and at Narsingpet, and are steadily hewing diamonds in the rough.

How Much Is in a Name

THE American Board Mission at Madura can furnish concrete illustrations of the transformation wrought by the Gospel. With obvious propriety, the spiritual change which the outcastes experience is proclaimed by a significant change of name, as for example:

Mrs. She-Devil becomes *Mrs. Happiness*; *Mrs. Whitewoman*, *Mrs. Jewel-of-Religion*. *Mr. Nosepricked* is transformed into *Mr. Servant-of-Jesus*; *Mr. Worm* becomes *Mr. Fulness* (suggestive of Christian experience); *Mr. Beggar* becomes *Mr. Child-of-the-Church*; and *Mr. Black-man*, *Mr. Eye-of-Wisdom*.

Idol Worship Falling into Disrepute

MANY people in the central provinces are abandoning their faith in heathen gods because of suffering in sickness and famine. A Methodist missionary of Basim, touring through some of the villages, said to the people: "You have seen little children making men of mud, and pretending to feed them and give them flowers, etc., and then, when dinner time comes they wipe it all out and go home. That is just the way you are in your idol worship."

Two years ago that missionary would have suffered violence, but in this case several admitted the force of the analogy, while others merely laughed and said nothing.

Christian Advocate.

Salaries of Indian Workers

AN Indian Christian catechist thus describes the way the war affected his living conditions: "My salary is eleven rupees a month, but after paying all my dues to the mission I have only seven rupees and a few annas left. I get about one and a half rupees a month from school fees. I have about a quarter share in an acre of rice land, from which we get less than two months' supply of rice in a year. I have a wife and five children. Cloth is two or three times what it was in price; rice is only two and a half measures for a rupee, and my entire salary is about nine rupees for a month."

The Missionary Herald.

Christian Poetry in India

THE PANJABI village Christians sing the metrical Psalms on their way to weddings and funerals, and at all other occasions that have to do with family life. The life of Christ from St. Luke's Gospel has been put into Panjabi verse, and is sung with eager fervency. From one of the villages a singing party, full of evangelistic enthusiasm, went out to the nearby non-Christian communities and sang the story of Christ's life. Constant repetition is a feature of their music, a wise arrangement in view of the great majority of villagers who are unable to read.

Bibles in Burma

BURMA, although it has only about 12,000,000 inhabitants, has so many different tribes that a hundred different languages, to say nothing of dialects, are spoken within its boundaries. In fifty-one of these languages the Gospel is being

supplied by colporteurs of the British and Foreign Bible Society.

As a rule the Burmese colporteur is not a very well educated man; yet his replies to inquirers and objectors are often very much to the point.

"Dogs' books," said a scornful young Burman, wearing English boots and carrying an English walking-stick, as he passed a small crowd of village folk listening to the colporteur. "Yes, dogs' books, if you call them so," said Colporteur Mg. Thwai, "but even dogs have sense to know where food is buried." Then, with a twinkle in his eye as he looked down at his own home-made wooden slippers, "and young men who adopt English costume should not jeer at English books."

Curious reasons are sometimes given for refusing to purchase the Scriptures. "Don't buy those books," exclaimed a looker-on. "All who read those books become Christians, and all Christians have to go to the great war." Others are more blatantly superstitious. "If you so much as touch the books," said an Arakanese woman, "our god will send sickness to the family. If you read them, he will send an earthquake."

The Bible in the World.

CHINA

Nationalizing the Chinese Church

A TENDENCY seems to be growing among the Chinese to drop formal connection with missions and found independent Chinese churches, such as the one in Tient-sin. One of the problems connected with it centers about the attitude of Christianity toward ancestor worship, and all that practice involves. Chinese leaders feel that whatever is good in this custom should be preserved, and that for whatever seems inconsistent with Christianity some substitute should be supplied. In many places Easter Day is now set apart to a memorial service to the dead. In some churches tablets are erected to members of the church who have

passed on. In place of ancestral tablets many Christians are carefully preserving and placing in prominent places in their homes pictures of those who have died. All these and other adaptations to Chinese conditions are indications of promising virility and power of adaptation in the Christian Church.

By-Product of the Plague

DURING the plague prevention work in some of the provinces of China, the fact was brought home to the authorities that in many instances the proclamations they had posted in infected districts were valueless, because large numbers of people were unable to read. This outstanding proof that illiteracy is an obstacle to safety and progress so forcibly impressed the governor of Shansi that he has applied himself to a solution of the problem. He proposes to make attendance at school compulsory, and all the temple property in the city of Sinchow is to be sold and the money realized will be devoted to the building and maintenance of schools. The significance of this from a religious standpoint is apparent. Every Chinese city of any importance has a temple devoted to the worship of the deity supposed to be the protector of that particular city. The patron deity of Sinchow, together with other less important gods, was locked up in one room in the temple, the rest of the building being converted into class-rooms for the school. No public outcry resulted, nor has any disaster occurred. If the crops are large, and all goes well, the case against idol worship will be won.

A Singing Colporteur

COLPORTEUR Lo Lau, in the Chinese province of Kwangtung, has sold over 16,000 Scriptures in twelve months. He is fond of singing, and uses this as a means of advertisement. As soon as he comes into a street, he begins to sing

some Gospel song, and soon a crowd of people gathers about him. When the song is finished, he begins to preach, telling his audience enough of the Gospel story to arouse their interest, and then he starts selling Gospels in print. His spiritual zeal is blended with business shrewdness, and he wins people wherever he goes.

Bible Society Gleanings.

Chinese Concordance

DR. FENN'S Chinese Concordance of the entire Bible is almost completed, and it is hoped that the book will be issued by the end of 1920. The new Concordance will have the following advantages: it is based on the latest revised Mandarin version, is all in one volume, and is not so exhaustive as to prove impractical for the average searcher of Scriptures. The book has been much delayed on account of the additional work necessitated by the recent re-revision of the New Testament.

The Tibetan Borderland

REV. ROBERT FITCH, secretary of the Hangchow Union Committee, who has lately arrived from China, presents a lantern lecture entitled "To the Tibetan Borderland." Mr. Fitch says:

"In the Tibetan borderland there is an unparalleled opportunity for missionary work. One should begin with the families of the local chieftains who control each a score or more of walled towns, some of them almost inaccessible on high mountain peaks. By studying their needs, helping them in their agriculture, dairy culture and mining, together with giving them the Gospel, one would have almost an unlimited opportunity for influence for good. The mere preaching of the Gospel without the giving of practical help would be like presenting to them a disembodied spirit. The spiritual is fundamental, but Christianity must

carry with it practical sympathy and help if it wishes to develop the power of appreciation of its higher truth.

JAPAN—CHOSEN

Light That Cannot Be Hid

THE Christian village of Chausubara in Hyuga stands out as a shining example of what Jesus of Nazareth taught and lived. The Okayama Orphan Asylum is located there and its 270 cho of land is divided into nine plots each with a cottage, house-mother and family of twelve or thirteen children. There is primary school on week days and Sunday-school on Sundays. There are the homes of those connected with the work—the teachers and others in charge of the institution; and in addition to these are thirty homes of the Asylum graduates, in most cases both the young father and mother having been trained in the Orphan Asylum. They earned their little piece of land and were helped to build their home, adding to land and buildings as time went on. The police stationed in this village found theirs a superfluous job and were transferred elsewhere. The village is known for miles around for its high ideals.

Japan Evangelist.

Christian School's Wide Influence

GOLDEN GATE SCHOOL AT Nagoya, Japan, radiates wholesome influence in more than one direction. Mr. Ichimura, the principal, has been in practical charge of the School for five years, and puts into effect many valuable ideas. For example, the large and centrally located school chapel was not being used enough to satisfy Mr. Ichimura, so that some years ago he began gathering subscriptions to support a popular lecture course in the building. As the speakers are usually Christians, they often get in a ringing Christian message to back up and base their moral propositions.

Another measure, introduced by

the principal, was a limited form of student government. A leading newspaper of Nagoya published a series of editorials contrasting the fine free atmosphere of the school "which develops the pupils naturally and brings out the best that is in them" with the management in government schools "which turn out, not men, but manikins."

Christian Observer.

Oita Newspaper Evangelism

REV. ALBERTUS PIETERS, of Oita, during the past seven years has developed newspaper evangelistic work in Japan, which has branched out in a variety of forms, and has been the means of extending a knowledge of Christianity in the out of the way places of Japan. On the eve of his departure for America on furlough, Dr. Pieters sends some interesting facts about this work.

There are now more than three hundred members enrolled in the Loan Library Association. The colporteur of the Association has not been idle, and has sold an average of three hundred books and tracts monthly. The attendance at weekly meetings where weekly printed sermons are used, in the absence of any preacher, is now regularly over sixty every Sunday, and sometimes rises to seventy or eighty. In one of the places where this is done there are now thirteen candidates for baptism. The amount taken in for books sold during the first six months of 1919 was larger than for all of last year. This does not mean financial gain, but is very significant as proof of a widening constituency and increasing evangelistic influence. On account of great advance in the cost of printing and advertising, the newspaper work has been temporarily suspended, but all other forms of extension work have been actively carried on.

What Japan Reads

A SCRUTINY of the list of 24,448 books published in Japan

in 1915 reveals some interesting side lights on the subjects which are receiving the attention of Japanese readers. For example, books on industry head the list, with 6,697 volumes; politics comes next with 6,132 titles, while books on religion number 2,895. Japan evidently begins to realize her need of religion, if an advance over the number the previous year can be taken as significant. Educational subjects reach 2,696 and general literature, 2,210—much of the latter being of a debasing nature.

Christian Literature Sought in Korea

ALL KINDS of devotional, biographical and theological books, commentaries, books on Sunday-school organization, and magazines are in demand at present in Korea. In the hope of supplying this demand, more than thirty small Christian book stores have been opened in various parts of the country, entirely aside from the regular mission book rooms.

Another comparatively recent development has been the launching of two Christian magazines, *The Theological Review*, a quarterly, and *The Bible Magazine*, bi-monthly.

Exodus of Koreans Into Manchuria

DURING these days of trial in Chosen, many Koreans are migrating into Manchuria. Three hundred thousand of them have settled in North Kando and some 200,000 in West Kando (Manchuria). Rev. W. T. Cook, a Presbyterian missionary in Mukden, reports that there is an unusual opportunity of Christianizing that land through these Koreans, most of whom are Christians. The American Presbyterians (U. S. A.) and the Scotch Presbyterians have a joint work in Hinking, the strategical center of the West Kando field, and there are there 40,000 Christians and 40 self-supporting stations. At Yongjung, the central station of North Kando field, there is an encouraging work of Canadian Presbyterians. The climate is ex-

tremely cold in winter and the immigrants have suffered greatly from cold and hunger. Over 75,000 Koreans have crossed the Yalu river into Manchuria during the past year. There has been a great scourge of influenza among them and the work of the missionaries has been impeded in many ways, but the outlook is bright if the church at home will rise to the opportunity.

AFRICA

A Century of Christian Work in Sierra Leone

IT is an "eye opener" to the average tourist to Sierra Leone—too apt to judge a place by the types around the harbor—to find a cathedral near the wharf, whose clergy possess the degree of either M. A. or B. A. Furthermore, an excellent university stands just outside the town, and a large number of African students avail themselves of its privileges. Christian work has been going on in Sierra Leone for more than a century, beginning with 1816. University degrees have been conferred upon successful students of Durham University for the past forty years.

The Christian.

French Mission in Africa Transferred

THE Methodist Episcopal Board of Foreign Missions is to have control of a French Evangelical Mission in North Africa, accepting a suggestion to this effect by the French colonial government.

Supplanting the Witch Doctor

DR. James B. McCord of Durban, South Africa, is planning, upon his return to Natal, to open a medical school for Zulu young men, so that they may go out among their own people and set them free from their age long bondage to the witch doctor. The Zulus excel other African tribes in intellect and initiative, and Dr. McCord believes that this beginning will in time result in

the equipment of native doctors for all Africa.

The Zulu is keen for medical training, and is capable of receiving it. The young men and women who have entered European or American universities have shown that in ability they are little, if any, inferior to white students. The school proposed must be small enough at first to allow for individual attention to each student, and must comprise at least five years of intensive study.

Topoke Tribe and Christianity

AMONG the villages in the Congo region keenly alert to the Gospel are those of the Topoke tribe, an independent people along the south bank of the Congo river. The Christian agencies most effectively employed among them are the daily school and evangelistic services. At present, sixteen Topoke villages are under the care of native Christian workers, while a few other groups have erected school buildings and are expectantly awaiting the arrival of teachers. One of the Gospels and several hymns have been translated into their own tongue.

A cheering feature of this enterprise is the friendly rivalry in the matter of regular contributions for the support of teachers and evangelists.

Andrew Murray Memorial

THE missionary occupation of 200,000 square miles of territory in Portuguese West Africa is being mapped out as a memorial to the late Dr. Andrew Murray. The proposed field extends westward from the Zambezi to the Atlantic Ocean for a distance of 600 miles. It is under Portuguese rule, and comprises the largest unevangelized area south of the equator. It is impossible to make an accurate estimate of the population—probably between two and three million.

The plan provides for seven or eight principal centers at a distance

of 100 miles or more apart, each center to have a staff of six to eight workers whose chief duty, after learning the language, will be to train native workers. The laying out and equipping of each station will involve an expenditure of \$4,000, with further sums for stations with medical or industrial workers. The total amount needed for equipping, sending out and the first year's maintenance of forty workers will be at least \$125,000.

ISLANDS OF THE PACIFIC

Japan and Vatican Discuss Missions

JAPAN has administered the Caroline, Marshall and Marianne islands of the Pacific since capturing them from Germany early in the war. Captain Sato Yamamoto, Japanese naval attaché in Rome, has now taken up negotiations with the Vatican in regard to German Catholic missions on those islands. It was reported that the Pope favored an international corps of missionaries to supplant the German workers.

The Bible in the Philippines

AT a recent luncheon given in New York by the American Bible Society to the Philippine Mission to the United States, the Secretary of the Society, Dr. Wm. I. Haven, called attention to the fact that during the American occupation of the Philippines for the past twenty years the Bible had been translated into eleven languages and dialects of the archipelago and that two and a half million Bibles, or portions, had been distributed.

Mr. Manuel Quezon, President of the Philippine Senate and Chairman of the visiting Mission, spoke with enthusiasm of the results of Protestant Mission work among the Filipinos; and assured the representatives of American Christianity that, after complete independence, every effort would be made to assist the various missions. Mr. Rafael Palma,

Secretary of the Interior and Mr. Jorge Bocobo, Dean of the Law School of the University of the Philippines, spoke with the same appreciation of Protestant Missions and the work of Bible distribution.

France and the New Hebrides

THE following letter has come to Rev. Frank Paton, a son of John G. Paton. The writer was a painted, naked cannibal twenty-three years ago, and as destitute of education as of clothing. The letter voices a protest against the turning over of the New Hebrides Islands to France.

"I, Iavis, desire to write this letter to you, Frank Paton. I have heard again that France wishes to take Tanna, but I do not desire France on Tanna. Formerly this land of Tanna was dark with all sorts of evil ways but the Lord Jesus sent you to Tanna with the help of the Holy Spirit to rescue me and Lomai and the whole people of Tanna. God has called away Lomai but I desire to say to you that if France comes to Tanna she will destroy the work of Jesus on Tanna. For this reason I do not desire France on Tanna. This is my word and the word of all the chief men of Tanna which I am saying to you, Frank Paton.

"Finished is my word to you. Farewell. The Lord Jesus keep you in your work."

The Presbyterian Witness.

Missionary Association in Hawaii

THE descendants of the early missionaries to the Hawaiian Islands have formed themselves into an association which now includes nearly 1,000 members. Most of these men and women are interested in the missionary work begun years ago by their ancestors, and aid the present day workers in every way possible. Rev. Henry P. Judd, one of the field secretaries of the Hawaiian Evangelistic Association, which is responsible for scores of churches and Sunday-schools in the islands, is

a descendant of one of these pioneer missionaries.

The Continent.

Missionary Prospects in Java

NEARLY every native of Java, if asked what his religion is, would reply without hesitation that he was an "Orang Islam," but in point of fact the religion of most Javanese is a heterogeneous mixture of Buddhist and Hindu rites, with a thin veneer of Mohammedanism. The average native is quite ignorant of Mohammedan faith—he does not eat pig's flesh, and there the matter ends. His religion is more of a social and political factor in his life, which possibly explains his bitter antagonism to Christianity. The Dutch missionaries have solved this problem by setting up separate Christian villages for their converts, as soon as there are enough to form a nucleus.

All the Java missions under the jurisdiction of the Established Protestant Church of the Netherlands-Indies include 25,000 Christians. In addition, the Methodist Episcopal Church of America has been at work in Java for fifteen years, the Salvation Army for twenty-five years, the British and Foreign Bible Society has work on a large scale, and there are other British and American missions. Java has a population of 33,500,000 natives, and only a beginning has been made in evangelization.

Deaths in the New Hebrides

THE rapid destruction of the people on islands like the New Hebrides is due chiefly to three causes:

First, foreign clothes to which the native is not accustomed. When wet, he does not change and so catches cold and contracts consumption. He also has no facilities for washing clothes properly and they become filthy. Very little clothing is needed.

Second, The lessened necessity for work due to the introduction of

foreign methods of cultivation of the soil. Too much food and too little work bring deplorable results.

Third, The white men's diseases and epidemics that sweep off the people by hundreds.

To counteract these conditions, the natives must have technical, physical and moral education. Marriage laws should be observed by both natives and foreigners. Both native and Christian laws are now violated by the system of recruiting labor for the plantations. Boys and girls educated in mission schools come under evil influences on the plantations with disastrous results.

The natives should be brought more under Christian supervision, not only for intellectual and spiritual instruction, but for training in practical industries and for employment under wholesome conditions. Technical schools for industrial training would be a great help to both men and women in enabling them to become self-supporting. Another great need is for Christian planters, traders and builders who would endeavor to surround their employees with good influences and opportunities.

The joint French and British Convention for the New Hebrides is very unsatisfactory and all who are interested in the welfare of the natives hope for some better form of Government.

GENERAL NEWS

The Palestine Bureau at Work

A CENTRAL Palestine Bureau of the Zionist Organization has been established, and will decide under what industrial, administrative and other conditions the forthcoming large scale colonization of Palestine shall take place. It will also serve as central agency for the regulation and organization of Jewish immigration into Palestine.

The whole Zionist organization has been recast and transferred to London since the close of the war,

and has been divided into five administrative offices: Political and Jewish Rights in the Diaspora, General Organization, Finance, Education, and Palestine.

The Palestine office will deal with the problem of colonization in all its bearings. Its work consists at present in preparatory labors and measures which will pave the way for drawing up a complete program of colonization in Palestine. This office will undertake at once a systematic survey of agricultural Palestine to determine which areas should be put under cultivation and in what manner. This is but a small part of the varied work planned for the present year to prepare Palestine for the new nation waiting eagerly to return to its old home.

The Sunday School Times.

The World Friendship Alliance

AN American branch of The World Alliance for International Friendship through the Churches was organized last May with Dr. William Pierson Merrill as president and Dr. Henry A. Atkinson as general secretary. The offices of the organization are at 70 Fifth Avenue, New York. The American Alliance is a part of a world-wide movement. The International Committee of the Alliance met recently in Holland at The Hague.

The purpose of this organization is to foster just and friendly relations among the nations by means of conferences and an educational propaganda through the Christian churches, schools, the press, and proper legislation. The American Alliance will cooperate closely with the Federal Council of Churches, the Interchurch World Movement and other interdenominational organizations in the United States.

Cleanse the Lepers

During this year there will come many opportunities to think of the lepers and work for them.

One woman took into her Sunday-school class one of the little pig

banks made famous by the Kansas boy who supported "mother's tenth leper" by raising a pig and selling it for a sum sufficient to care for a leper for a year. The teacher knew the Sunday-school had many causes to be presented but she knew also that the Lord Jesus always found a place in His full life for the lepers, so she told the story of the Kansas boy and his pig and put the little bank down on the table for special gifts. They began to come in every week. Then some one wanted to take the pig home for a week. On the next Sunday he came back well fed. The money was taken out and the pig spent the next week in another home. In a short time \$25.00 had been given, and an interest in the lepers of the world had been begun in many homes that had never given a thought to the subject before. Such a bank with the story in a leaflet, may be secured on application to Mr. W. M. Danner, 156 Fifth Ave., New York City.

OBITUARY NOTES

Isaac Pierson of China

REV. ISAAC PIERSON, for twenty years a missionary of the American Board in Yu-cho and Pao-ting-fu, China, died at Berkeley, Cal., July 16. Mr. Pierson was district secretary for New England of the American Tract Society from 1904 until November, 1918, when he resigned because of ill health.

A. B. Simpson of New York

THE honored founder and President of the Christian and Missionary Alliance died at Nyack, N. Y., October 29th, aged seventy-four years. Dr. Simpson was born and educated in Canada, came to New York in 1881, and in 1887 founded the Christian Alliance which came to include the International Missionary Alliance. This organization has sent out hundreds of foreign missionaries who are working in many lands. A Missionary Training Institute is maintained at Nyack.

THE MISSIONARY LIBRARY

The Spread of Christianity in the Modern World. By Prof. Edward C. Moore. 8vo. 352 pp. \$2.00 net. The University of Chicago Press. 1919.

As Professor of Theology and Christian Morals at Harvard, and President of the American Board of Commissioners for Foreign Missions, Professor Moore has unique qualifications for writing this survey of the extension of Christianity from Apostolic days to the outbreak of the World War. It is the work of a student for students of history. Professor Moore relates the progress of Christianity to political expansion and educational advancement. After dealing with the early expansion of Christianity in the Roman Empire, he takes up Europe from the middle ages to the present day; the expansion of Christian civilization in America, Asia and Africa.

The second section of the book deals with the Christian movement in the various mission fields. It is a brief but thoughtful treatise by a broad-minded, scholarly student of world movements, their causes and relationships. Many important topics are omitted or very inadequately presented: such as the Armenian situation, Egypt and Arabia, the Chinese revolution, the Japanese political situation and the Indian Mass Movements. Malaysia, Australasia, the Islands of the Pacific and Latin America are very lightly touched upon; and modern missions in Arctic regions are omitted. In fact, the problems and progress of Christianity in the last half century are much less satisfactorily treated than are the developments of the preceding centuries.

Professor Moore concludes by saying: "Of the mere proclamation of the Gospel in all the world we have nearly made an end. Of the

Christianizing of the world according to that Gospel we must sometimes think, in the center of Christendom or in the days of the Great War, that we have hardly done more than to make a beginning."

God's Responsibility for the War. By Edward S. Drown, D. D. 56 pp. \$.60, cloth. The Macmillan Company, 1919.

The subject of God's "responsibility" for evil and suffering is here discussed in the light of the great war. The discussion is chiefly concerned with the omnipotence of God. If God's power is not limited, why is it that He, a loving and good God, permits evil? Prof. Drown contends that we have often had false conceptions of omnipotence, and because of such conceptions "have made God responsible," attaching limits to His power in order to account for His goodness. The author maintains that even if there is a limit to the power of God, (he does not acknowledge that there is) it is rather a *condition* of His goodness and His moral greatness. Having established a universe of unchanging law for the benefit of man's moral development, His greatness of power is manifested in His self-restraint in not interfering. Being a moral God, He cannot escape the risks that are inseparable from every moral adventure. The author pleads for the belief that goodness is itself omnipotent, and that believing in the God revealed in Christ, Who suffers with us, and in "the omnipotence that is His alone—the omnipotence of a righteous and loving will," we can bravely work with Him, assured that He will help us to the end.

The book is logical, concise and interesting. It stimulates thought, even though the reader may not agree with all the conclusions.

The Opportunity for Religion in the Present World Situation. By Harry F. Ward. 12mo. 66 pp. \$60 net. The Woman's Press, New York. 1919.

This after-the-war book deals with the "opportunity for religion to lead humanity into a better way of living." Prof. Ward looks to a common religious dynamic to make a world-democracy effective. He believes in Christianity as the religion of hope and of the social gospel, but he seems to base his hope in the power of the Christian ideal, rather than in the power of Christ Himself.

Health and the Woman Movement. By Clelia D. Mosher, M. D. 12mo. 45 pp. 60 cents net. The Woman's Press, New York. 1919.

Dr. Mosher, the medical adviser of women at Leland Stanford Junior University, in this lecture has given some excellent advice to women on being "racially fit and at the same time economically efficient." She believes that a woman may overcome her physical limitations and cites the experience of women in the European war to show that they can fight and work under constant and nervous physical strain as efficiently as men. Dr. Mosher does not advocate women becoming masculine, but only that they attain the ideal of a perfect body as a suitable receptacle for a beautiful soul.

Forty Years in Burma. By J. E. Marks. Illustrated. 8vo. 307 pp. \$3.50 net. E. P. Dutton & Co., New York, 1917.

Forty years (1859-1899) in the mission field is a long time—long enough to give a thorough knowledge of the people, long enough to note the influence of the Gospel on non-Christian people, long enough for tremendous changes to take place, long enough to test a man's value as a missionary. All of these advantages are manifest in this record of Dr. Marks' life and work in Burma. He was one of the great educational missionaries of the Church of England, and

founded St. John's College, Rangoon, which is now the leading educational institution in Burma. Some 15,000 pupils, including paupers and princes, came under Dr. Marks' remarkable personal influence.

The story of Dr. Marks' work is exceptionally interesting, as gathered by Rev. W. C. B. Purser, from documents left by Dr. Marks and from letters and reports. It is not a study of the Burmese or a dissertation on educational missions, but a simple, entertaining and stimulating story of the missionary's experience and observations. On the occasion of his first interview with King Mindon, Dr. Marks and some of his pupils were ushered into the throne room and conversed with the king, while all the Burman officials knelt with elbows on the floor. Before the monarch were placed the "emblems of royalty," a sword, a gold betel-box and a gold spittoon. The King readily promised permission for Christian missionary work, and offered to give land and buildings for a church and Christian schools. He proudly refused contributions from outside, saying, "I wish no assistance in my works of merit." The king also promised that if his own sons wished to become Christians he would not oppose them.

Dr. Marks died in 1915 at the age of eighty-three.

The Making of the Church of England A. D. 597-1087. By Thomas Allen Tiddball, D. D. 8vo. 227 pp. \$2.00. The Stratford Co., Boston, Mass., 1919.

This is the substance of a course of historical lectures given by the author to his classes in a Southern University. It covers in a most interesting and helpful manner the five centuries mentioned in the title, and shows clearly the parts played respectively by Kentish and Northumbrian Christianity and by the Irish, Scotch and British churches in the progress and development of English Chris-

tianity until at length the coming of the Nomans led to the definite union of the English Church with the Continental and Roman influences prevalent at that time. The book will prove a distinctly useful guide to those who wish to study this period.

The main objection to the author's position is that Wakeman's book is regarded as authoritative, when those who know English church history best are fully aware that it is written with a very strong bias against everything Protestant. It has been well described as "a novel with a purpose." Then, unfortunately, the proofs of this book have been inadequately read, with the result that there are misprints of names and other terms, which are unworthy of so good and useful a work. In the second edition, which it is much to be hoped and rightly expected this book will demand, these errors should certainly be corrected.

Camps and Trails in China. By Roy Chapman Andrews and Yvette Borup Andrews. Large 8vo. 334 pp. \$3.00 net. D. Appleton & Company, New York, 1919.

This is a story of exploration into unknown and wild parts of Northern China, told by the leader of the expedition. He was sent by the American Museum of Natural History to explore and to collect specimens. His wife, who is an expert photographer, accompanied her husband, and secured some most interesting illustrations which are reproduced in this volume. The authors mingled with over thirty little known tribes, and secured a vast assortment of rare animals. The book contains a record of many thrilling experiences during their journey of a thousand miles, by caravan into districts where news of the outside world is said never to penetrate. It is natural to look carefully at the references to missionary work, espe-

cially because a missionary accompanied the authors on this tour. The impartiality of treatment of missionary work is obvious, together with a good deal of caution. Thus on one page it is said that the question of how much the missionaries are able to accomplish from a religious standpoint the "writers do not wish to discuss," though it is admitted that the missionaries are potent factors in the educational development of the people.

Reunion in Eternity. By W. Robertson Nicoll. 12mo. \$1.50 net. 292 pp. Geo. H. Doran Co. 1919.

The editor of *The British Weekly* has produced a delightful book pertaining to the future life. The work is eminently sane, and the treatment of the theme is suggestive rather than dogmatic. Sir Robertson Nicoll has a way of stating truth which makes a difficult subject clear, and at the same time carries conviction.

For those who have recently been bereaved this book will be not only a comfort, but a spiritual tonic. It cannot fail to stimulate faith, and quicken the desire of the reader for a more intimate fellowship with Christ here as a preparation for the wonders of the life which is beyond.

The rapid rise of spiritualism, caused by the war, and the natural desire of friends to communicate with those who have died, has led many into strange and unwholesome practices. The perusal of a book of this character is a corrective for any such inclination. Its sanity as compared with the vaporings of some publications on the theme that are called according to His purpose."

Part one of the book contains a number of essays, most of which have appeared in *The British Weekly*. Each essay is complete in itself. The main conclusions are that the believers at death pass into the immediate presence of

Christ; that they are purified, enlightened, perfected, and that they have blessed reunion with those they have loved and who have gone before. In peace these souls await the Second Advent, Resurrection and Judgment. The section closes with quotations from Tennyson, Dante, Luther, and others on the future state.

Part two is a series of testimonies on the subject of reunion with loved ones, grouped under relationships as parents and children, brothers and sisters, husbands, wives and friends. This likewise concludes with testimonies from history and literature. The very fact that the book is not formal in tone, or systematic in treatment, makes it the more easily read, and gives a sense of freedom and naturalness to the thought.

God Over All. By Dr. A. T. Schofield. 12mo. 109 pp. Pickering and Inglis. Glasgow, 1919.

These brief and rather sketchy chapters are written to bring brightness and cheer to those who are suffering or sorrowing. The aged especially will be pleased with this as a devotional book for the quiet hour. The busy pastor seeking for a little present to send to a shut-in, or to one who is deprived of sight, will find what he is looking for in this little work, for the key-note is, "We know that all things work together for good to them that love God, and to them that are called according to His purpose."

I Cried, He Answered. 12mo. 127 pp. Bible Institute Colportage Association. Chicago, 1919.

This is a compilation of remarkable and newly published answers to prayer. The circumstances are given in each case with a view to strengthening faith. They serve best who pray, and they serve while they are praying. This is the motive of the book. The editors have thought it wise not to

mention the names of those who report these answers, but they state that each case can be substantiated. This of course strengthens the impact made by the book. An index adds to its usefulness. The division into chapters, containing such headings as, "The Recovery of the Sick," "For Financial Aid," "Deliverance in Time of Danger," and "For Guidance," make an instant appeal to the reader. Such a collection is like a note-book of the results of laboratory experiments.

The White Eagle of Poland. By E. F. Benson. 12mo. \$1.50. 255 pp. Geo. H. Doran Co. 1919.

Poland has had a complicated history which is made plain in these pages. With real insight and perfect candor the author pictures the tangled situation, and shows clearly that Poland is of vital importance to the Allies. This unfortunate country, which has played battle-dore and shuttlecock in history, is now to be a part of the cordon of states which are to thwart German expansion eastward. The danger, however, of falling under the influence of the Teutons has not passed, and the author makes this very real. He has given us a readable account of this Polish problem which has been called the most gigantic question of international politics.

The Realities of Modern Science. By John Mills. 12mo. 327 pp. \$1.50. The Macmillan Co. 1919.

This well named book for the general reader affords a picture of molecules, atoms, electrons, etc., in modern dress. There is no attempt at text-book style, but the effort is made to introduce the recent applications of science in a readable way. The plan of the author in the opening chapters is historical and social, while the remainder of the book gives the applications and relations of the forms of energy which are con-

sidered. For those who seek a non-technical introduction to modern science this volume will prove of interest. The analogies with the spiritual world, while not brought out by the writer, will be apparent to the reader whose mind is trained to observe such parallels.

Fundamental Doctrine of the Christian Faith. By Rev. R. A. Torrey, D. D. 12mo. 328 pp. \$1.40 net. Geo. H. Doran Co., New York, 1919.

Christians need to have truths of the Bible and the Christian religion restated from time to time by one who believes in them. Dr. Torrey, evangelist and teacher of Los Angeles Bible Institute, is well qualified to do this in a way to help young Bible students. He takes up the Deity of Christ, the Holy Spirit, Regeneration, Sanctification and other doctrines, so much discussed and so often misunderstood today.

Standing By. By Robert Keable. 8vo. 271 pp. \$2.00. E. P. Dutton & Co. New York, 1919.

This British Colonial Chaplain—an African Missionary—gives us the benefit of his war time reflections in France and Flanders. They are human—too entirely human perhaps for a chaplain—but they give a man's view of the causes of "the desolation of English religion" and the remedy he believes will come in the reunion of the Christian Church. Chaplain Keable shows the good and evil effects of army life. "Nine Englishmen out of ten," he says, "no longer desire the religious system in which a special order of ministers is a necessity. All they ask of a padre is that he shall be a genial, all-round, broad minded, good chap, a smoker, not averse to a glass of whiskey and soda, athletic and a speaker who will speak straight out on common "sense things like clean living at bottom," duty, honesty, patriotism, gentlemanliness, good humor, broad-

mindedness." Chaplain Keable seems to be somewhat of this type, with additional emphasis on Jesus Christ as friend and the Saviour of men. His weak point seems to be that while he emphasizes the need for church unity and calls attention to some very real failings of the Church, he does not point out the real basis of Christian unity, surrender and loyal obedience to Jesus Christ in letter and in spirit.

Dr. Elsie Inglis. By Lady Frances Balfour. 8vo. 264 pp. \$1.50. George H. Doran. 1919.

The life of Dr. Elsie Inglis was laid down in the great war as a sacrifice for her beloved Serbia. Born in India, reared in a cultured Christian home, educated in Edinburgh, Glasgow and Paris, Dr. Inglis developed into well rounded womanhood. As a pioneer woman in the study of medicine, she was enabled to attain success in her profession through the encouragement of a wise father, and her own indomitable will.

When the war broke out, the call of suffering Serbia became so insistent in her heart that she could not restrain the desire to serve where the need was so great, and pushed through every political barrier until she had blazed the trail for the British Women's Hospital Service, and had taken her own well equipped unit to Serbia. But her service was not long. In 1917 she developed the disease which caused her death, and after a long and painful voyage to England, reached a hospital only a few hours before death.

The spirit which enabled her to overcome obstacles is the same spirit which leads pioneer missionaries into fields of greatest ignorance and distress. The story of her life cannot but be an inspiration to young women who are planning their lives for the greatest good to humanity.

ONE PHYSICIAN AGAINST FIFTEEN MEDICINE MEN

The chief wife of the native Shan ruler of Mongnai State had an abscess form over her left shoulder, which gradually grew worse despite native treatment. She told the local British official about it and he advised her to call me to treat her, but she demurred, saying, "But he will cut me!" To which the British official readily assented, saying it must be cut in order to get well again. This frank statement as to what I might do to her was not sufficiently attractive for her to abandon her native doctors until three weeks had passed from the time the abscess had become very painful; and when she was suffering day and night with the pain, which kept steadily increasing, and when her condition made her an object of disgust to those around her, she finally called me to treat her. When she did call me she had fifteen of the best medicine men she could get in the country treating her, and she was so weak that she had to be held up in a sitting posture by four female attendants. The abscess was now almost as large as one's two hands held together, while her general condition made me despair of saving her life. The large abscess had had no washing or any antiseptics whatever, and was covered by a large green leaf! The native doctors had all said that the abscess was due to an evil spirit which had entered the Princess, so their treatment was confined to sprinkling powered bark over the abscess, covering it with green leaves, and in muttering incantations over their unfortunate but loyal and obedient patient, whom they had also nearly starved by denying her many foods. A very hasty inspection of the ulceration was enough for me to see what I was up against with fifteen hostile medicine men around just wanting a chance to put in their oar and to make trouble for one who was taking a very profitable patient

out of their hands, so I said we must first pray to God to help us, for unless God helped us and blessed our work it would all be in vain. After prayer we got busy—fulfilling the prophecy of the British official by using the knife very freely indeed, not once but on several different occasions before she got well, but thanks be to God, she did get well and is now as strong as ever—but she will carry that scar for the rest of her life!

For four months we went to the palace daily and worked for an hour each day in treating our royal patient, who rapidly became free from pain, and was able to sleep and to eat whatever she wanted. At first I had to lay the law down very emphatically about those fifteen native medicine men and myself—I simply would not stand co-laboring with them; it was either my services alone, or else I would go and she could have them all back again! After two days' treatment, however, she felt so much better that I had no trouble whatever with my medical rivals, who disappeared from the scene, much to my relief, for one can never tell out here what is going on behind the scenes! Day by day I was able to preach a little to the Princess and her attendants, and also prayed with her and taught her to pray. Of her own free will and without my urging it, she promised to attend once each month the preaching services in our chapel—which promise she has partially kept, at least. Prayer was made for her by our people both in private and in public, so we did not depend on medical science alone. The woman has not yet accepted Christ, but we have labored and prayed and sown the seed, so who can say it will never bear fruit? Certain it is that our medical work has achieved some prestige from this case and the native ruler and his wife are more grateful and friendly to us than ever before.—From a letter of Dr. H. C. Gibbens, Mongnai, Burma.

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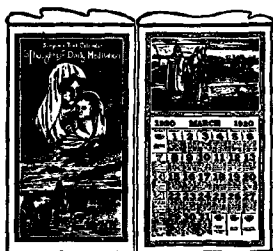
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Immigrant Problems and Hopes. By W. E. Purvis. Board of Home Missions, United Presbyterian Church, Pittsburgh, Pa.

The Country Church in the New World Order. By Edmund Des. Brunner. \$1.00. Association Press.

The Gospel and the New World. By Robert E. Speer. 12mo. \$2.00. Fleming H. Revell Co., New York. 1919.

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The Social Gospel and the New Era. By John Marshall Barker. 12mo. 232 pp. \$1.75. The Macmillan Co., New York. 1919.

Intervention in Mexico. By S. G. Inman. 12mo. 248 pp. \$1.50. Association Press, New York. 1919.

The Truth about China and Japan. By B. L. Putnam Weale. 12mo. 247 pp. \$2.00. Dodd, Mead & Co., New York. 1919.

The Call of China. By C. T. Paul. 105 pp. College of Missions, Indianapolis. 1919.

Some Aspects of Chinese Life and Thought. Addresses before Peking Language School. 16mo. 186 pp. Kwang Hsueh Publishing House, Peking.

Padre, a Red Cross Chaplain in France. By Sartell Prentice. 12mo. 328 pp. \$2.00 E. P. Dutton Co., New York.

The Christian Life and How to Live It. By W. H. Griffith Thomas. 16mo. 127 pp. \$0.75 Bible Institute Colportage Association, Chicago 1919.

The Modern Conflict over the Bible. By G. W. McPherson. 16mo. 214 pp. \$1.25. Published by the author, Yonkers, New York.

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State of New York, County of New York, ss:

Before me, a notary public in and for the county aforesaid, personally appeared Delavan L. Pierson, who having been duly sworn according to law, deposes and says that he is the Editor of the Missionary Review of the World, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation) etc., of the aforesaid publication for the time shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

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NEW BOOKS ON MISSIONS

Continued from page XII

The Acts. By Charles R. Erdman. 16mo. 176 pp. Westminster Press. 1919.

Jesus and the Young Man of Today. By John M. Holmes. 170 pp. \$1.00. The Macmillan Co., New York. 1919.

God's Highway. By W. Y. Fullerton. 12mo. 199 pp. 3s. 6d. Morgan & Scott.

Failure and Recovery. By Harrington C. Lees. 16mo. 120 pp. 2s. 6d. Morgan & Scott.

The Christian Movement in the Japanese Empire. Year Book for 1919. Conference of Federated Missions, Tokyo.

Christian Doctrine. By R. W. Dale. 12mo. \$1.50. George H. Doran Co., New York. 1919.

Student Witnesses for Christ. By S. Ralph Harlow. 94 pp. \$0.60. Association Press, New York. 1919.

Missions Overseas. Edited by H. U. Weitbrecht Stanton. 126 pp. 2s. 6d. Society for the Promotion of Christian Knowledge, London. 1919.

The Religion of Israel. By George A. Barton. 289 pp. \$3.00. The Macmillan Co., New York. 1919.

Jewish Contributions to Civilization. By Joseph Jacobs. 334 pp. Jewish Publication Society, Philadelphia. 1919.

The Encyclopedia of Islam. A dictionary of the geography, ethnography, and biography of Mohammedan peoples. Two volumes, 64 pp. each. 4s. each volume. Luzac, London. 1916.

The Land of Promise. By H. G. Harding. 116 pp. 2s. Christian Missionary Society, London. 1919.

Cooperation in India. By Henry W. Wolff. 352 pp. 12s. Thacker, London. 1919.

The Story of Serampore and its College. By George Howells and A. C. Underwood. 85 pp. Serampore. 1919.

Social Ideals in India. By William Paton. 112 pp. 1s 3d. U. C. M. E. London. 1919.

Moung Ting. Story of a Burmese Boy. 16mo. 112 pp. 2s. Society for the Propagation of the Gospel, London.

Tama. Diary of a Japanese School Girl. By Florence Wells. 16mo. 63 pp. \$0.75. The Woman's Press, New York, 1919.



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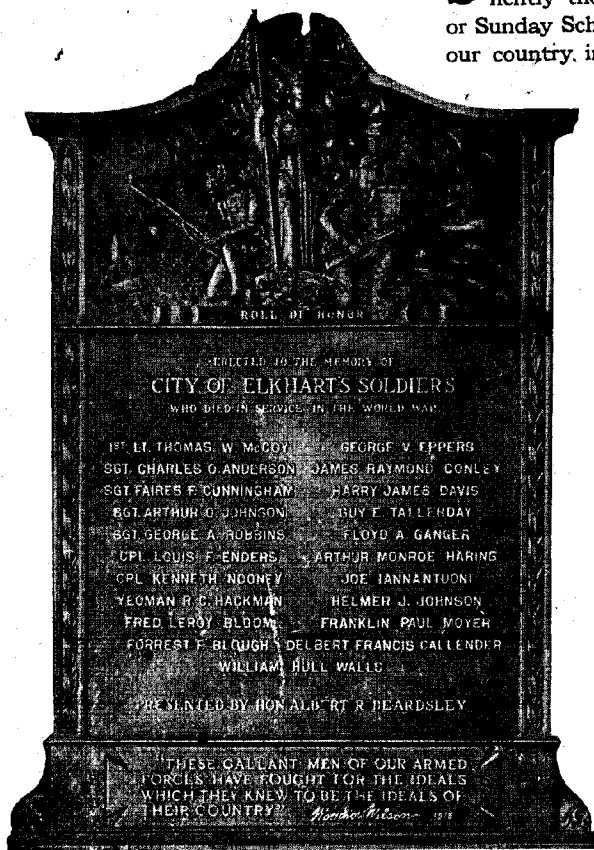
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