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MISSIONARY REVIEW OF THE WORLD

DELAN L. PIERSON, *Editor*

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PERSONALS

BISHOP HUGH L. BURLISON, Bishop of South Dakota since 1916, was elected at the recent General Convention assistant to the Presiding Bishop of the Protestant Episcopal Church. He resigned his diocesan office and his suffragan, Bishop Roberts, was elected Bishop of South Dakota.

* * *

DR. WILL W. ALEXANDER, for some years head of the Commission on Interracial Cooperation, with headquarters at Atlanta, has accepted the position of acting president of the new Dillard University in New Orleans. He will begin his new duties immediately, though present plans provide for him to continue as director of the Interracial Commission.

* * *

DR. C. H. IRWIN retired September 23 from the post of secretary and editor of the Religious Tract Society, with which he has been connected for 35 years.

* * *

THE REV. A. C. SNEAD, the Foreign Secretary of the Christian and Missionary Alliance, has gone to Japan to hold a series of conferences with the missionaries and Japanese leaders.

* * *

THE REV. BERT NELSON, an American missionary, has now been held by Communist bandits in Honan and Hupeh provinces for a year, and there are no present prospects of his being released. He is a member of the Lutheran United Mission which has paid more than \$10,000 in ransom to secure his release, but the bandits after receiving the money began making extravagant, not to say impudent, demands.

* * *

DR. HOWARD B. GROSE, editor of *Missions*, and for many years senior vice-president of the International Society of Christian Endeavor, on September 5 celebrated his eightieth birthday.

* * *

MR. LESLIE B. MOSS, of the Committee of Reference and Counsel, will make a visit during the winter to the Far East. He plans to leave late in November, visiting mission work in Egypt and spending approximately two months and a half in India and proceeding to China, Korea and Japan, returning to the United States about the first of June.

* * *

MISS CLEMENTINA BUTLER has been granted leave of absence from the Woman's Foreign Missionary Society of the Methodist Church in order to attend the seventy-fifth anniversary of the founding of the mission of the Methodist Episcopal Church in India.

* * *

REV. LEWIS R. SCUDDER, D.D., M.D., returned from India on October 12. (Concluded on Third Cover.)

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COMING EVENTS

December 30-January 3, 1932—STUDENT VOLUNTEER CONVENTION, Buffalo, New York.

January 2-3—COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL MEETING, Toronto, Canada.

January 4-6—HOME MISSIONS COUNCIL, ANNUAL MEETING, Toronto, Canada.

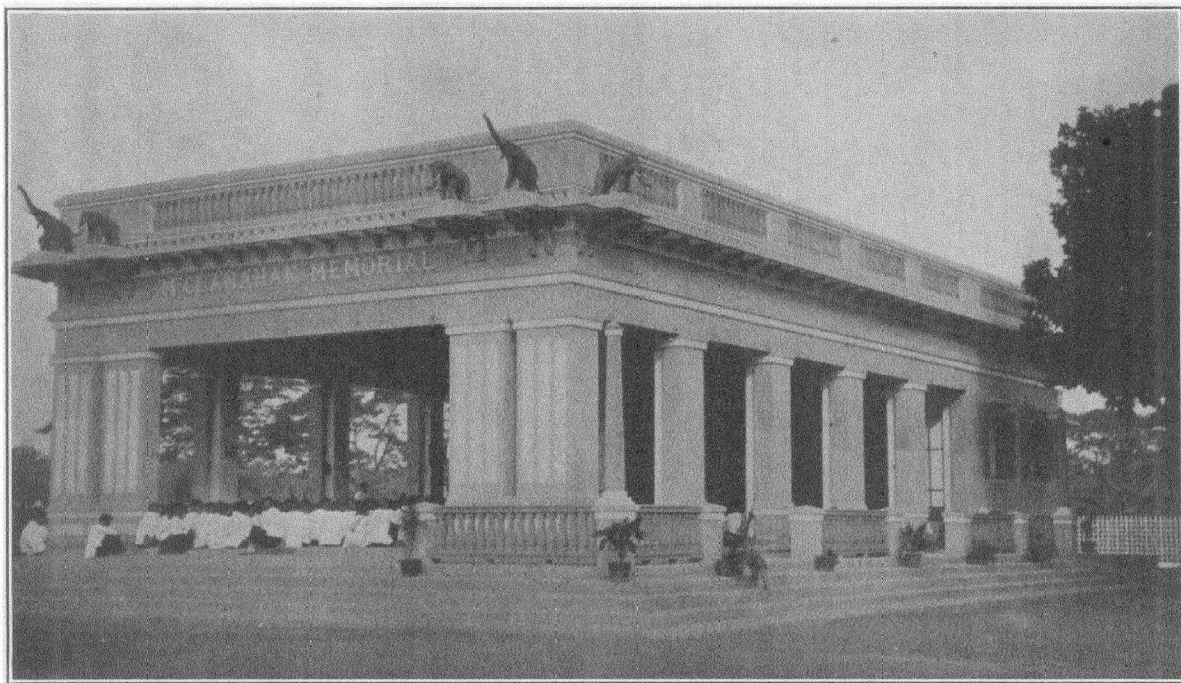
January 12-15—FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, Atlantic City, New Jersey.

January 18-19—COUNCIL OF CHURCH BOARDS OF EDUCATION, Cincinnati, Ohio.

January 24—CHILD LABOR DAY.

February 4—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Chicago, Illinois.

February 12—WORLD DAY OF PRAYER.



THE McCLANAHAN MEMORIAL—A COMMUNITY HALL AT THE CHRISTIAN LEPER VILLAGE, CHIENG MAI, SIAM



KALEIDOSCOPIC GLIMPSES OF ASIA

BY EDWARD M. DODD, M.D., New York

*Medical Secretary of the Presbyterian Board of Foreign Missions.
Formerly a Missionary in Persia*

OUT of a kaleidoscope of impacts from a rapid world tour what are the *outstanding impressions*? What are the ones which bear the most significantly on man's future and the Christian enterprise?

During a short stop in Paris, I was walking through Versailles with two chance companions from the bus load under the ægis of the thoughtful Thos. Cook and Son. One was an eager German student; the other was an American Russian Jew from New York, who, after seventeen years absence from Russia had been visiting his relatives and friends in Warsaw, Moscow, Kieff and various other parts of Soviet Russia. He had seen the conditions close up and off parade. He had a mass of exceedingly interesting observations and reactions which he was thoughtfully sifting. Among other things, he was impressed with the fervent conviction and zeal of the younger generation, imbued to the fingertips with the Communist thesis. Sacrifice, patience and endurance were all part of the game for the great objective, crystallized in the Five Year Plan. He was deeply impressed with this spirit.

Near the other end of our trip, Dr. Tootell of the Hunan Mission in China was telling me of seeing Communists, who had been captured by Nanking Government troops, marched through the streets of Changsha to be beheaded. As they went along they shouted "Long live Communism." Their zeal, like the martyrs of old, was stronger than any fear of approaching death.

These are two glimpses of what we felt through so much of our trip—the huge question-mark—portentous or promising or mixed, which is represented by Russia. But my thought has not been primarily Russia and Communism, though they are of vast significance to the Christian enterprise, so much as the thing which Russia exemplifies so strikingly, and which India and other countries also exemplify—the power of a mastering idea.

In this respect there has been a profound change in the thinking of great masses of people in Asia within the last decade, since I left Persia and travelled home by India and the Far East. The old static, passive, submissive East is rapidly changing to a dynamic, ac-

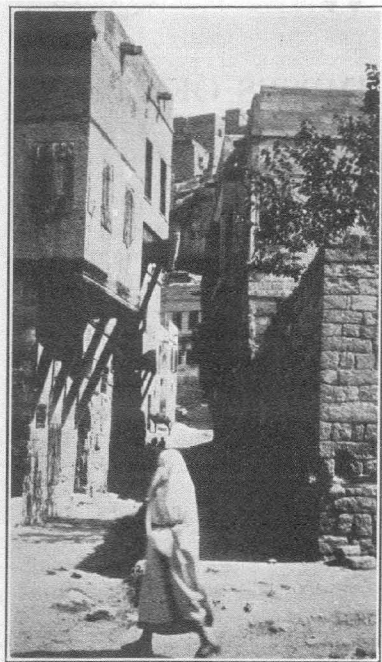
tive, assertive East. This observation is commonplace enough, but the point which interested me greatly was how the face of Asia was being changed by the power of sweeping ideas, which bear on individual human life and on the whole social order, and which are

which are part of a great compelling, inspiring idea. Millions of people in India, China and Japan are being stirred as never before.

Can conviction be met with anything less than conviction? Can we adapt ourselves to meet the new situation?

My brother and I were traveling by train from Angora, the capital of the new Turkey, to Talas, a station of the American Board, which had been our old home. The two other people in the compartment were a Turkish colonel (a World War veteran), and a younger officer. The colonel proved to be a genial, democratic, soul, who was sociability personified. We were presently talking about everything under the sun—from personal affairs to politics. Then he offered to draw the scheme of the ambitious government program of railroad building, which has already progressed far toward completion. Each time, as he started to write down the name of some city, he automatically began with the old Arabic script, from right to left, but each time he caught himself, reversed, and began over again with the new Romanized writing in the opposite direction, and with very evident pride in the latter. This one change alone in Turkey has been a revolution in itself. It breaks with the past—the mighty Arabian Mohammedan heritage—far more than we realize.

In Tabriz, Persia, I was talking with a good friend, a young Sayid, who keeps a modern drug store, and who had recently become a *Haji* by virtue of a pilgrimage to Mecca. He was picturing the travel and the crowds. Can you credit the statement that the trip from the pilgrim port of Jidda to holy Mecca is now always made by

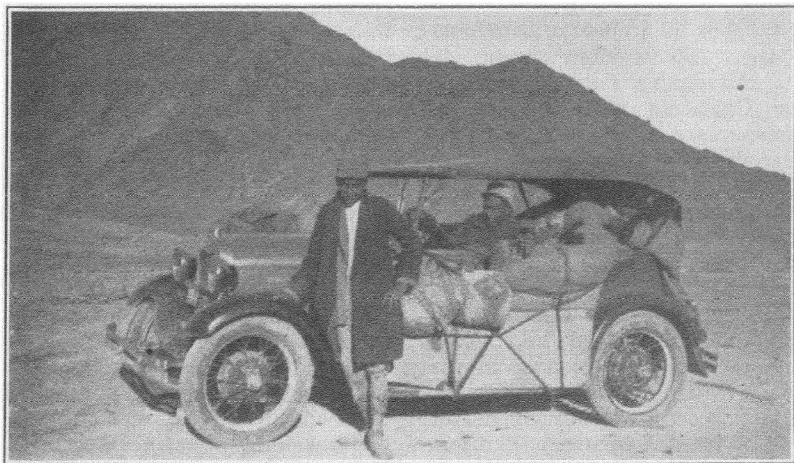


THE DISAPPEARING VEILED WOMAN
OF THE EAST

being worked out in large programs. The followers of Mr. Gandhi show this to an extraordinary degree. The spirit with which they move is tremendously challenging. The Rev. Frank Bible and I had the opportunity of meeting some of the Indian Congress leaders in two or three cities, and we were profoundly impressed with their spirit. Purposefully, patiently, intelligently—whether you agree with them or not—they are moving toward certain goals,

motor car across the desert? No more long days by caravan; enter a Ford or a Buick and in a few hours you are there. How long can Mecca remain totally closed to non-Moslems at this rate? Perhaps about ten years more. The pressure of profits from tourists and movie people and publicists, coupled with Moslem relaxation and ease of travel, will be hard to resist. My *Haji* friend went on to say that the census of the year's pilgrims showed a marked falling

Right here is our changing front. If the fading of the old order meant moral advance; if it meant turning to Christianity; if it meant seeking for truer spiritual light; it would be one thing. But the consensus of opinion seems to be otherwise. The trend is what you will—materialistic, religiously indifferent, agnostic, sometimes social minded, sometimes idealistic, often quite otherwise; but certainly it is in new and untried directions, with a constantly decreasing



HOW WE TRAVELED ACROSS THE PERSIAN DESERTS

off. The largest delegation was from Java—40,000. And he considered them a barbarous, dirty lot, as he visited their camps. This reaction was far more evident than that they were brother religionists of a world faith. The delegation from Persia was only 5,000—a considerable decrease over the past. Turkey, once the military and religious head of Islam, produced only five pilgrims! Could anything be more eloquent of what is taking place—Islam crumbling at its centers. The old moorings are slipping—and what have you?

hold of the age-long sanctions. The baleful effects of western night-life and drinking, of our worst movies, cynical after-effects of the war among so-called Christian nations, with the loss of western prestige—all these and other influences are insidiously and sweepingly at work.

Shortly before I sailed for Persia fifteen years ago, I was talking with a gentleman in New York. He knew that I was going out as a missionary and freed himself of some comments. The burden of these was that it was a mistake to

compete with the old religions; we should contribute to them and not replace them; otherwise we would risk losing great values without corresponding gains.

Whatever element of truth there may once have been in this hoary argument, it does not check with actuality today. The old religions are in retreat and on the defensive. Merely left to themselves in a modern and communicating world, they will disappear or so change as to be mere vestiges of their authentic selves.

What is the import of this to us? Is there less or more urgency for the missionary enterprise? Has the Christian enterprise a real message for so changing and unprecedented a situation?

May I offer a partial answer?

I have been to Vellore and have seen Dr. Ida Scudder in action. The large, beautiful, efficient, gracious-spirited hospital—ministering to its thousands—and then the splendidly conceived and nearly completed medical school in that lovely setting outside the city—where scores of women doctors will be trained for Christlike serving—are an unanswerable contribution. They embody convictions and they show a new way. I was with Dr. Scudder in the ward when she stopped to speak to and caress a little wisp of a woman, with such appealing eyes. She was a fifth Cesarean case! Four times before, this mite of a woman had gone through that operation. A fifth Cesarean operation does not happen often, and this was successful for mother and child.

The surgical skill was all there, but what gripped me even more was the atmosphere at that bedside.

I have been in some sixty-six

mission hospitals in nine different Asiatic countries, and have seen the same sort of service, with varying methods and different personalities, giving its witness to all sorts and conditions of men.

My Christian Credo

My credo in medical work in this shifting, groping, upheaving day and age, has at least three tenets:

1. It exemplifies and expresses the Christ spirit. With all the frailties of our human medium it makes its appeal, in spite of intellectual cynicism and political preoccupation and economic pressure. Who could be so obtuse or so distracted as to be able to visit Dr. McKean's leper village in Chiangmai, Siam, and not be touched to the quick? Who could be so blind as to visit Hackett Medical in Canton and not recognize that something quite beyond the powers of the old order, and more than fulfilling the best ideal of the new order, is going on there?

2. The special contribution of the medical work is needed because of its welding of science and faith. Better and more persuasive than books and arguments, you have here people, who are trained in the scientific method, who believe in the scientific approach to life (as far as it can go), who are proficient in an envied scientific attainment, and yet who, at the same time, are believers in the religious supremes, believers in the spiritual meaning of life, believers in God and in Jesus Christ. Part of the reaction in the younger generation in these countries takes the form of an ultra or misconceived evaluation. They think that science is all and that science precludes faith in the unseen. The medical man and

woman of the Christian enterprise live and teach something more than this. If any one can get it across they can.

3. Medical Missions train men and women for the future, doctors and nurses, who shall go out and work—whether through healing or prevention—for their own people, because men and women from a distant Christian church first came to them.

sentatives. In times of bewilderment and danger and extreme testing these Chinese doctors and nurses have made good.

We are faced with an Asia where mass ideas, which are apart from accepted religion, which cut across established racial and social patterns, and which break with the whole heritage of the past, are gripping people as never before. What is our answer?



DR. IDA SCUDDER AND HER HELPERS STARTING ON A MEDICAL TOUR.

The chaos in China has brought out heroism and latent power. The graduates of mission medical schools, such as that at Shantung Christian University in Tsinanfu, have made an enviable record in carrying on mission hospitals, when the foreigners have been sent away by their government repre-

The old order is obviously passing. The new order is the question mark. Whither will it go? Where do we come in on it?

Part of our answer is already on the ground, ministering to perpetual human needs in the name of our Master. Shall we go on with it?

LET CHRISTIANS EVERYWHERE CULTIVATE A CONSCIOUS FELLOWSHIP WITH THEIR LIVING AND LOVING LORD AND ALL THE "MAJOR CONCERNS IN FOREIGN MISSIONS" WILL CLEAR AWAY LIKE THE MISTS OF THE MORNING.

WHERE CHRIST GOES, WE WILL GO; AS HE WORKS, WE WILL WORK; AND OUR GIVING WILL BECOME MORE AND MORE COMMENSURATE WITH HIS SACRIFICIAL GIVING.

THE WHITE ANGEL OF TOKYO*

The Story of Miss A. Caroline MacDonald, of Japan

BY MAMIE C. G. FRASER, Toronto, Canada

A CAROLINE MACDONALD, M.A., LL.D., the ministering angel in Japanese prisons and the missionary to working women of Tokyo, died on July 18, in the Victoria Hospital, London, Ontario.

With ancestors the embodiment of courageous daring and independence of spirit, it can easily be seen that the love of freedom and fair play — the spirit of independence and daring statesmanship which never fails to attract and challenge — was Caroline Macdonald's God-given inheritance.

She was the daughter of Doctor and Mrs. Peter Macdonald, of Wingham, Ontario. Her father was for many years a physician and was also a member of Parliament, and deputy Speaker of the House of Commons from 1901 to 1904. In the lovely little town of Wingham, Caroline Macdonald received her early education, later going to the University of Toronto, from which she graduated with honors in 1901. She dedicated her life to the service of God and first entered service as secretary in the Ottawa Y. W. C. A. In 1903, she became Traveling Secretary of the Student Volunteer Movement, later being chosen National Y. W. C. A. Secretary of Canada. Twenty-eight years ago she went to Japan in the interest of the welfare of young women, in answer to a definite request from the wives of missionaries who asked for a worker to establish association activities in that country. In time

the work extended beyond Tokyo and beyond the lives of the students who had greatly benefited by the establishment of Christian hostels. A Japanese National Association grew up, and it was a real joy to Miss Macdonald when a Japanese young woman, Miss Michi Kawai, was appointed joint National Secretary.

Then a tragedy occurred in Tokyo which brought Miss Macdonald into contact with men in the prisons and later with their families and friends and changed the whole course of her life. Joining the staff of the Women's College in Tokyo, she gave half her time to her prison work and, for a time, half to teaching. The prison work rapidly developed into social service which attracted the attention of Japanese officials, winning their approval, and resulting in the establishment of settlement work in the most congested district in Tokyo.

This work made Miss Macdonald famous, for it spread out into a great social service work among the people and their families. It led to the establishment of night schools for girls in industry, a remarkable piece of pioneer work; to the bringing about, through Japanese management, of various changes in the care and service for convicted persons both in prison and on their return to society; to preventive work for delinquent children and the establishment of a juvenile court.

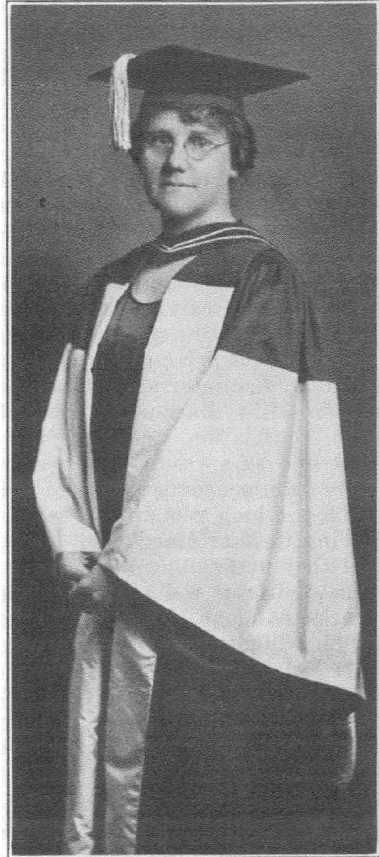
While engaged in this unique prison service Miss Macdonald

* From *The Glad Tidings*, Toronto, Canada.

published the autobiography of the man in Tokyo prison who was awaiting the execution of the death sentence. Miss Macdonald published it in Japanese and, at the request of a prison official, translated it into English under the title "A Gentleman in Prison." The officials' reasons for asking the publication of this life story were illuminating. He said: "Much is said nowadays about the difficulties of mutual understanding between the East and the West. Ideals are different, customs are different, the background of life and history is different, and we face an *impasse*. Educated people, it is said, may approximate in thought and outlook, but for the people at large the case is hopeless. And while this is being said, we have had in this very prison an example to the contrary. A man, uneducated, steeped in crime, condemned to death for murder, waiting daily for the unescapable end to which his crimes has brought him, is touched by one of another nation, and a woman at that, with traditions and history and education as different from his as night is from day; but the universal message of the love of God flashes across the gulf of human differences and the man's soul responds. I want your American people also to know this story, because it illustrates from real life, and beyond the shadow of doubting, the fact that underneath all the superficial differences that separate us, we are one in the depths of suffering and sorrow and sinning, and in the heights of love and sympathy and God."

Dr. John Kelman closes his foreword to the book with the following striking paragraph. Referring to this man, whom he terms, "one of God's aristocrats," he says,

"Most touching of all and most arresting is his frequently repeated estimate of the faith and character of Christians. No Christian, he tells us, is ever afraid of death. Christians, as he conceives them,



DR. A. CAROLINE MACDONALD

are people who always live up to the highest principles of Christ, and whose thought and conduct are ever worthy of His loftiest ideals. The only Christians he had ever known were the two women who told him of Jesus in his cell." These two women were Miss Macdonald and her friend, Miss West.

Next in importance to the work among the prisoners was the establishment of night schools for girls in industry—an entirely new field of mission work in Japan. It began in 1924, during a strike in one of the textile factories in Tokyo, when Miss Macdonald allowed the 150 girls on strike to hold meetings at her settlement. She taught them domestic accomplishments and provided classes for study; as a result she had under her care, up to the time of her death, a night school of large proportions with branch schools in five different factory groups. This school gave working girls an opportunity for education, and carried with it the teachings of Christ, translating into action the principles taught by Him. By her interest in Japanese women Miss Macdonald brought them consolation and enlightenment and as a result they realize their own economic value. The problem which remained was, according to Miss Macdonald, to see that they understand the spiritual value of life as well, not for their own sakes alone but for the sake of the Kingdom of God on earth. Miss Macdonald's work was interdenominational and received support from both the United Church and the Presbyterian Church in Canada.

Many honors came to Miss Macdonald in acknowledgment of her services. From the Emperor of Japan, she received the Sixth Order of the Sacred Treasure, and, in 1924, the Department of Justice presented her with a gold cup, accompanied by a certificate, bearing on the top the Imperial crest, a gold chrysanthemum, and at the lower left corner the signature and large red seal of the Minister of Justice.

The wording gave expression to the appreciation felt for her labors of the past ten years, special mention being made of her prison work, her share in the Juvenile Court, and—most wonderful—"for spreading the Gospel of God." On the enthronement of the present Emperor, she was one of six foreigners to receive a silver cup, given for distinguished service to industry, commerce, immigration and colonization. Lord Willingdon, the Governor-General of Canada, cabled the congratulations of the Canadian Government to Miss Macdonald. In 1929, she was asked by the Labor delegate from Japan to the Labor Conference in Geneva to accompany him as interpreter and adviser. In 1925, the University of Toronto conferred upon her the degree of LL.D., the first woman to receive that honor. Her presentation brought forth the priceless encomium from Professor Maurice Hutton:

If any follow her they will not win it in a field more honorable or more feminine. She has won the right to be here by her life work as a missionary.

The church of which she was a member in Japan likewise honored her and she enjoyed the distinction of being an elder in the Presbyterian Church in Tokyo. But perhaps the decoration she prized most highly was a copper sen (one-half cent) bequeathed to her in a formal will, as his sole earthly possession, by a noted criminal whom she was instrumental in leading, before his execution, into the Peace of God.

Just before word of her death had been received in Japan, the Government sent through the Minister to Canada, Mr. Tokgawa, a

silver vase—as a “sick bed gift”—in “appreciation of her meritorious service.”

One so truly great can never die
But lives and loves and serves to all
eternity.

AN APPRECIATION

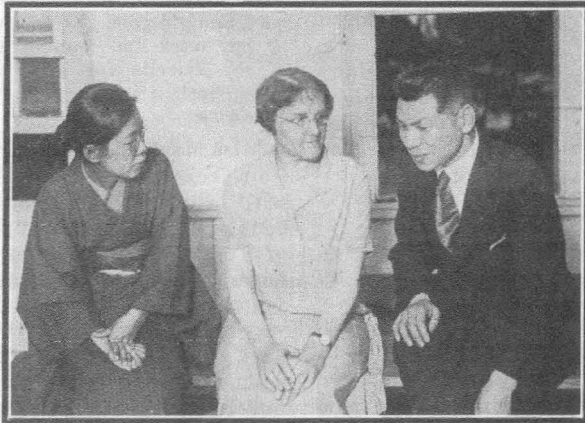
BY MRS. DANIEL STRACHAN

When in Japan, I went one morning with Caroline Macdonald to one of the large prisons where she carried on work. There I saw the prisoners in their prison garb being marched around the yard for exercise, while armed guards stood by. Caroline Macdonald visited

mother was cheered and given sufficient help to take her to her family home.

To the weekly prayer-meeting, where Miss Macdonald always spoke, came the girls from her night school and some ex-pupils. There were also present several boys on probation from the juvenile court and ex-prisoners.

When we finally were going upstairs, I remarked that she had not locked the front door. “This door is never locked,” she replied, “and if you lock it now you will be locking in the burglars instead of locking them out, for upstairs there are six men sleeping who just



DR. MACDONALD AND TWO OF HER FELLOW WORKERS IN JAPAN

and talked with these men in their cells — desperate men, most of them, whom she influenced and changed, men who called her friend.

At her settlement I saw another piece of work, which grew from her prison work — the care of the families of prisoners. The wife of one of the prisoners and her twin babies came to seek advice and help. The babies were bathed and dressed in fresh clothing, the

came out of prison today. This is the ‘House of Friendliness.’ ”

In the Night School for the Girls in Industry I heard from her the story of the lives of many of them. I saw her address a meeting of one of the large Labor Unions where she spoke, at their request, on the principles of the Christian religion. In the Presbyterian Church in Tokyo, she was the only foreigner in the congregation.

The esteem in which she was

held by rich and poor, by the influential and the outcast, was remarkable. She loved Japan and its people and made herself part of it. She identified herself thoroughly with everything in Japan and made her friends among the Japanese, spoke their language like a native and was well acquainted with the history. Tributes were paid to her by judges, lawyers, ministers, financial men, bankers and business men. One man said, "She has interpreted other nations rightly to us." Dr. Ozawa, Chairman of her Board, spoke of her as "An ambassador from Canada to Japan, the best kind of ambassador that could be sent."

Caroline Macdonald was indeed a friend of publicans and sinners, and now in that "House of Many Mansions" we think of how much at home she is with her Master and Saviour and with the ransomed and redeemed for whom He died.

The Memorial Testimonies

At the memorial service in Tokyo the Japanese carried out the ceremony with dignity and impressiveness. The church, which seats 800 people, was packed. In front of the pulpit a beautifully enlarged portrait of Caroline in cap and gown was placed, draped with black silk, surrounded by wreaths of flowers. Messages of sympathy were received from the Home Minister, Minister of Justice, Labor Party, the Women's Spinning Guild, several of the universities and women's colleges. Thirty-eight telegrams from various towns throughout Japan were received and one from Mr. Soyo in Manchuria. Judge Miyaki and his family were present, Mr. Matsuoka and his family, the Vice-Minister of Foreign Affairs and Mrs. Nagai,

also Mrs. Kishi, the four Governors of the Tokyo prisons. Five Buddhist priests came and afterwards remarked how much they were impressed by the service.

Mr. Tagawa, who presided at the memorial service, said:

My friendship with Miss Macdonald lasted for more than twenty years. I will always remember the care and attention which she gave me in 1917 when I was put in prison for writing an article to which the authorities objected. This was a serious event for me but Miss Macdonald visited me many times and cared for my family, doing everything possible for us. She did more for me even than my own relatives and the incident was reported abroad..... She thought good and did good. I was much moved by her work and counted her as one of my friends for life. I had no other such friend, even among the Japanese.

Miss Macdonald regularly visited four Tokyo prisons, but the one with which she was most closely connected was the Kosuge Prison, of Tokyo, to which men who had more than ten years to serve were sentenced. Governor Arima, who was at Kosuge during the greater part of the time that Miss Macdonald visited the men there, understood and appreciated her prison work better than anyone else; but the new Governor who succeeded Mr. Arima was fully convinced of the value of what she was doing for the men, and read this tribute at the memorial service, which was held in Tokyo, at the Japanese church of which she was an elder.

With deep humility, I address the spirit of Miss A. C. Macdonald. Criminals, objects of fear and hatred, enemies of society, what hope have they for sympathy or understanding, who are they, that they should be

given a word of encouragement, or that a hand should be stretched out to lift them from their life of dull despair? But you know what they needed. You, a woman of culture and taste, left your far-away country to bring comfort and love to prisoners, to the outcasts of society. You brought the Word of God to those unfortunate ones, not as one performing a duty, but as a mother talking with her children. During the past seventeen years, thousands of prisoners have been strengthened and encouraged by your inspiring advice and practical assistance. Only God and perhaps the Governor of Kosuge can know what expenditure of thought and vital force was required for this stupendous labor of love.

At this moment, there are one hundred and thirty-two men in Kosuge who have been coming directly under your influence. When these men heard that their friend had left them, never to return, it is hard to imagine their grief and disappointment. Indeed I was so moved by their sorrow that, to give them a little comfort, I suggested that they write to you, telling you all that was in their hearts. I have collected these letters and am offering them today to your spirit.

From these outpourings of the hearts of men who were rejected by the world and who have been given hope and comfort by your unending kindness, you can know the deepest of their sorrow and affection. Some say that they grieve for you as for their mother. Others confess that they are only prevented by the recollection of you from putting an end to their

struggle. All promise to try to live in such a way as to be worthy of all the sacrifices you have made for them. There are some who did not write, feeling that they could not put their grief into words. They offer you these flowers as the most fitting symbol of their gratitude.

You have been taken from us, but we are certain that the seed you have so patiently and lovingly planted in the hearts of the men at Kosuge, will grow and bear fruit, so be content with the labor you have performed so well.

Miss Macdonald's single-handed influence brought about a change in the general Japanese attitude toward prisoners. Her sympathy for them knew no limits and she would never admit that any human being was beyond reform. She detested cruelty with all her soul and was convinced of the importance of kindness as an agent in reform. She was of too robust an intelligence to admit that criminals should be held irresponsible or that crime should not be punished, but she held that punishment failed if it ended as mere chastisement and was not directed towards the redemption of the criminal. Though she leaves no buildings or a great organization behind her, she has planted here a living seed which has taken root and will permanently influence a part of the life of Japan.

CRIME IN AMERICA AND IN JAPAN

YUSUKE TASURUMI, a Japanese author and political leader, expresses the view that Japan has not the widespread crime with which the United States is trying to grapple because of the powerful restraining influence of Japanese family life. The ingrained reverence for parents in Japan has had its influence in restraining crime, and such reverence is not an outstanding characteristic of the present social life in America. While it may be argued that we have conditions which tend to foster crime that do not prevail in Japan, it must be acknowledged that a more careful observance of the Christian injunction to honor our parents would have a wholesome influence in America.



REGULATING THE MODERN TRAFFIC IN ISTANBUL

CONSTANTINOPLE AFTER A CENTURY

BY THE REV. CHARLES T. RIGGS, Istanbul, Turkey

Missionary of the American Board of Commissioners for Foreign Missions

ON JUNE 9, 1831, there arrived in the Bosphorus, William Goodell and his wife, the first missionaries to effect a permanent settlement in the Ottoman Empire. Stations had been established at Smyrna and Beirut, but both were then vacated. Constantinople is therefore the oldest mission station in Turkey with a continuous and uninterrupted history.

The pioneers on the deck of the American sailing-vessel that brought them round the Seraglio Point into the quiet waters of the Golden Horn gazed on strange sights. Mrs. Goodell, and the two ladies that voyaged on the same bark, Miss Mary Reynolds, destined soon to become Mrs. William Schauffler, and Mrs. Smith, wife of the captain, were the first American women ever seen in the city. There was no resident American

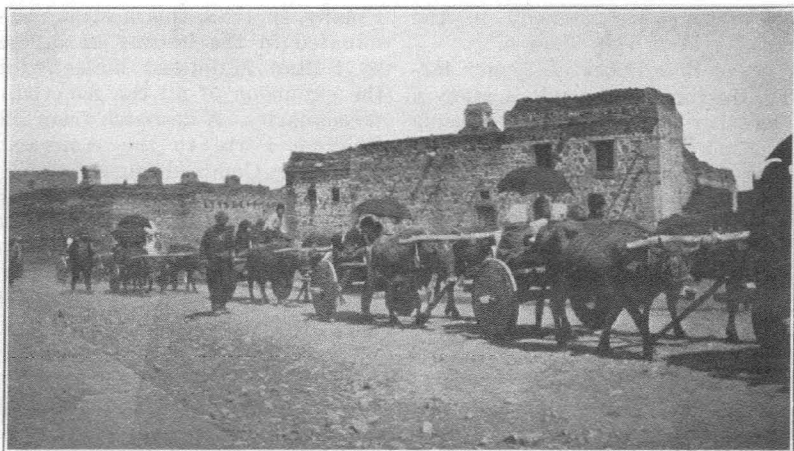
ambassador or minister; there was not even a commercial treaty or any treaty as yet with the rising Western Republic. No foreigner of any sort was allowed to live in the old city of Stamboul, south of the Golden Horn; only Pera—the “beyond”—the new European quarter, was safe for them. Here the Goodells found a home.

Everything was primitive in those days. No steamers plied the waters of the Bosphorus, save one that had begun trial trips to and from Smyrna. Transportation was mainly by sail, or in the frail *caïques*, whose graceful pointed prows have now entirely disappeared. On land, the only vehicle that could thread the maze of narrow, filthy streets was the ox-cart, or the buffalo-cart; horses and donkeys were used, and for heavy loads the lumbering camel; but

nearly everybody went on foot. No tram-cars, no European carriages, not one bridge spanned the Golden Horn. The old city gates in the fortifications on both sides of the Horn were shut tight each night, and all traffic stopped at sundown.

Today one sees a marvellous change in local transportation. Suburban trains on both European and Asiatic railroads; a network of trolleys with feeder bus-lines;

and people homeless. Soon the new missionary had to write of "frequent and dreadful conflagrations (and we call no conflagration dreadful which does not burn over some ten, fifteen, twenty or more acres of compactly built houses at a time)." Volunteer bucket-lines could do nothing against such devastating flames. The only fire companies were bands of villains who drove a hard bargain with a man before they would help him



THE OLD METHODS OF TRAVEL IN ASIATIC TURKEY

automobiles everywhere; frequent steamers across the Bosphorus, and to all ports everywhere; motor-boats chug-chugging all over these quiet waters; connections by air with the chief cities of Europe. Speed, promptness and efficiency, qualities once almost unimaginable to the Oriental, characterize the present day.

A century ago, man had not mastered the destructive forces of nature. Within less than two months after their arrival, Mr. and Mrs. Goodell and their two little girls were burned out in a great fire that made eighty thou-

rescue his house or belongings, and then often stole the best.

Contrast this with the brick, stone, or concrete structures of the present, and the motor fire-engines and modern equipment that has well-nigh rid the city of the terror of great conflagrations.

Plague and cholera were fearfully prevalent a hundred years ago, to say nothing of smallpox, scarlet fever, and other diseases. Every year, from 1835 to 1838, there was an awful visitation of bubonic plague. In 1836, the worst epidemic since the memorable one of 1812, took for a time

from 6,000 to 10,000 persons per week, and is estimated to have destroyed one-fifth of the entire population. In 1837 two of the missionary circles succumbed to the plague, despite rigid quarantines—the wife and infant son of the Rev. H. G. O. Dwight. The greatest precautions had to be taken; and experience led to the discovery by Cyrus Hamlin of a cure for cholera which he used successfully in many a case, and which, as “Hamlin’s Mixture,” was for decades the most widely employed remedy in the world against this disease.

These dread foes no longer terrify the inhabitants. It is many a long year since the last epidemic of either visited the city. Moslem fatalism has given way before modern pharmaceuticals.

Sultan Mahmoud II was on the throne when the Goodells arrived; and though he had succeeded only five years earlier in ridding his realm of the terrible Janizaries, and had instituted various reforms, his absolute power was becoming reactionary. Custom did not allow anyone, foreigner or subject, to ride horseback while passing the imperial palace—all must dismount and walk. No umbrella or parasol could be raised in passing it, no matter how fiercely rain or sun beat down. Any “Frank,” or foreign lady, who dared wear a green dress on any street, was liable to be stoned, that being the sacred color of Islam.

Turkey today is a most democratic country. One may wear whatever one pleases (save the forbidden fez!). There is no royalty, and therefore no consequent restrictions.

In 1832, Mr. Goodell was joined by Messrs. H. G. O. Dwight and W. G. Schauffler. The attitude

of the Turkish Government was at first friendly to the introduction of “Lancasterian” schools—a better system than any existing in Turkey at that time. But soon the Government’s attitude became indifferent, and later openly hostile. This change was due largely to the bitter antagonism of the Greek and Armenian Patriarchs and the Grand Rabbi of the Jews, and to the scarcely concealed jealousy and suspicion of the Russian Ambassador, M. Boutineff. Finally, in 1839, this hostility culminated in the issuing of orders by Sultan Mahmoud himself for the expulsion of all the American missionaries. A despatch from the Sublime Porte to the American Minister, Commodore Porter, stated that the Government could no longer be answerable for the safety of the missionaries. The Commodore took the surprising attitude that as the treaty of America with Turkey was merely commercial, he had no special duties regarding missionaries, but pending word from Washington, he would expect them to be given the usual protection.

The hand of the Russian Ambassador was evident in all this; but the hand of the Lord was in control; the Sultan died before the order for expulsion could be carried out. Russian opposition to the Americans was due to the fact that the Tsar regarded himself as the protector and patron, the head and heart of the Orthodox Church, and would brook no rivalry. The story has already been told of the famous conversation between Ambassador Boutineff and Dr. Schauffler over the case of an Armenian persecuted for his evangelical views. The haughty Ambassador blandly stated to the American missionary:

"I might as well tell you, Mr. Schaffler, that His Imperial Majesty, the Tsar of all the Russias, who is my master, will never allow Protestantism to set its foot in Turkey." "And I, sir," was the simple answer, "may tell you that the Lord Jesus Christ, who is my Master, will never ask the Tsar of all the Russias where He may set His foot."

Sultan Abdul Medjid, who came to the throne in 1839, was a more liberal ruler, but his edicts of toleration at first made little difference in the bitter attitude of the Armenian and Greek Patriarchates toward those evangelically inclined. These persons still remained members of the ancient churches as no Protestant organization had been formed. In fact, the clearly stated policy of the missionaries had been to form no new church, but to try by every friendly approach to help the clergy of the old churches to reform the corrupt practices and insufficient teachings of those bodies, particularly by giving them the Bible in the language of the common people. It was only after long-continued and bitter persecution had culminated in the casting out by violent anathema of those who loved and read the Bible, so that every one was warned not to give them employment, help, shelter, or even food, that in self-defense these outcasts were compelled in 1846, fifteen years after Goodell's arrival, to organize into a new ecclesiastical body, and seek the protection of the Ottoman Government. The First Evangelical Church of Constantinople, of forty members, was followed by thirty other organized churches in the next ten years, so rapidly did the

Gospel teaching attract those of open mind.

As far as Moslems were concerned, the death penalty was in operation against any apostate from that faith. True, there were times when the Government was lax in the application of this measure, and some were allowed to become Christians, and were even baptized. But the *Sheriat*, or religious law, required that they be put to death, and this was never abrogated until Turkey put aside the religious law and adopted the law of other nations. For this reason Christian work among the Turks themselves was very slow in making an impression.

That was a day of very dim religious light. Illiteracy was frightfully prevalent among all the races. Very few knew how to read, and scarcely any women. While the wealthiest class in all the Ottoman Empire were the Armenian bankers, their wealth did not bring with it any large amount of culture. The value of human life was not highly estimated. Slaves, white more often than black, were openly sold on the streets; and instances were not rare where a poor man would sell his own child in public.

How different it is today? Since the compulsory introduction of the new Turkish alphabet, everybody between six and sixty has been commanded to go to school to learn these modified Latin letters. Those who failed to pass their examination are sent back for further study. By no means everyone has learned, especially in the country districts, but it is some change for the people to have 100% literacy as their distinct goal.

One of the first duties of the early missionaries to Turkey was the preparation of translations of

the Bible in the various spoken languages. A version in modern Greek existed, but had to be revised. In Armenian there was nothing. A Hebrew-Spanish version was one of the monuments of the life of W. G. Schauffler. In Turkish, the translation made in 1666 by Ali Bey, a man of Polish origin, had existed till 1819 only in manuscript at Leyden; but William Goodell brought with him to

latest work in this line being a new translation into modern spoken Turkish which is being issued in separate books in the Latinized Turkish alphabet. The four Gospels have already appeared and are being rapidly bought; the Acts is in progress.

The advance in Turkish liberal thinking well-nigh takes one's breath away. Not only have several Turkish translations of the



NEW TURKISH WOMEN IN A CO-EDUCATIONAL MISSION SCHOOL, ISTANBUL

Constantinople the newly printed Turkish version of the New Testament he had made in Beirut and Malta, with the help of two devout Armenian assistants. The Old Testament he completed soon after his arrival; but it was years before this was put into the Arabic characters then employed by the Turks. The Armenian translation, by Dr. Elias Riggs, followed soon, and later the Bulgarian. All these have been repeatedly revised, the

Koran appeared (till now considered too sacred to be rendered from the Arabic), but the Angora Government has brought out a Turkish translation of Ludwig's "Life of Christ," and has allowed the exhibition of the movie film, "The King of Kings," under its Turkish title of "The Life of Jesus." In this, as well as other ways, we see the passing of the era of fanaticism. The present régime is strongly nationalistic, so much so

that nationalism has become a veritable religion. But in matters of faith, the present attitude is rather that of indifferentism. The giving of religious instruction to the young, under the age of sixteen, is forbidden; but this is rather to prevent any anti-nationalistic tendency than to safeguard Islam. In fact, the teaching of Islam to non-Moslem children is just as much forbidden as is Christianity. The former statement of the Constitution, that Islam was the religion of the country, has been stricken out of the document. Where formerly, on being asked what he was, the average Turk would say: "Thank God, I am a Moslem," today he will respond simply: "I am a Turk."

The century of missionary work in Constantinople has been amid wars and rumors of war. Between 1832 and 1839 came the great revolt of Mohammed Ali, Viceroy of Egypt, when his son-in-law and general, Ibrahim Pasha, repeatedly defeated the Turkish troops and invaded nearly all of Asia Minor. Only European intervention prevented a Turkish catastrophe. Twenty years later came the Crimean War, when England, France

and Prussia aided the Ottoman armies against Russia. A mere catalogue of the wars of the century would be long. Each one brought extra and special duties and opportunities to the Christian missionaries to show the spirit of the Master, in relieving suffering and want, caring for refugees and orphans, distributing Scriptures to those who would take them. It also not seldom brought privations, isolation, suffering, and sometimes danger and death to Christ's messengers. But each has in the end contributed to the opening of new doors and to freeing the minds of people from narrowing prejudice and illogical hatred. Today the opportunities for presenting the spirit and message of Christ to all the peoples of this land are widening daily.

It is useless to speculate on whether another year, or ten years, will grant greater freedom to the representatives of our Master. We have today all the freedom we need; and it is more to the point to recall that our own opportunity is today, not tomorrow; we may not be alive tomorrow, or next year. Will the churches in America aid us to do our best now?

DEPRESSION AND SPIRITUAL VALUES

A FRIEND of missions recently said: "I am interested in Christian stewardship as the only road I can see to a new economic order. Much of the wealth of America is in the hands of church members, and certainly enough of it is in these hands to accomplish any purpose for God's Kingdom to which our hearts are set. There is nothing more certain than that the Kingdom of God can never come on this earth until the conscience of the Church has been stirred on this matter of property and income. Never has there been a time when membership in a church dedicated to the establishment of the Kingdom of God among men has involved greater responsibilities or been fraught with more difficulties both of thought and action."

A CHINESE MARKET TOWN ARISTOCRAT

BY THE REV. CHARLES E. SCOTT, D.D., Tsinan, China

Author of "China From Within," Etc.

WITH an older missionary I had been traveling for several weeks, knowing little of the language and getting my first taste of country itineration. In many places there was nothing that could be called a real road, only a narrow path for donkeys and barrows; in others the deep muddy ruts were a sight to behold. I did not know the names of the villages; had no idea where we were going, or what we would meet when we arrived. Our provisions were about exhausted.

One cold spring day we arrived at a market town and put up in an inn that seemed to be "the limit" of repulsiveness. There was no guest chamber, and we slept on the public *kang*, devoted to a miscellaneous lot of guests. The loafers hung on waiting to see us get ready for bed.

The next morning even my companion, though inured to inconvenience and hardship, seemed to think that certain things had about reached their limit. For the first time on the trip he called up our cook and hinted a mild protest: "This water in which you have been washing our clothes smells pretty bad. Can you not find any cleaner?" "But," answered the cook ingratiatingly, "You have been *drinking* this water here. Surely a cloth cannot be more particular than a stomach!" I noticed that he was using a big stone trough of the inn yard in which the animals were fed, as a wash tub for our clothes. But what was the use of remonstrating? A

young missionary can only butt his brains out to no purpose against those stone walls of hoary custom.

We had gone to the Post Office and had found no letters, and were about to step out upon the street when we encountered a Chinese. He would have attracted attention anywhere. Tall, venerable appearing, elegantly dressed, he looked as if he might have been the brother of Li Hung Chang. His whole attitude was one of command. But more than that, the keen intelligence of his face, with the benevolent expression—not too common in a heathen land—especially piqued my interest. In conversation we soon learned that he was the great man of that market town and that he had a son, an only son, for whom, as he proudly said, he had purchased an office in Chi-li Province. He owned much of the place, and was very deferentially treated.

Dreading the return to our shabby inn, I was not loath to accept the courteous invitation to his home, which we found, with all its courts and rooms, occupied ground about an acre in extent. Chinese heathenism, though much married, has no home. It was an establishment for himself and his concubines. In the guest room we saw many indications of wealth. There were foreign clocks and foreign gimcracks of every sort that Western traders had pressed upon him, or that fancy had prompted him to add to his miscellaneous collection. A fine foreign bicycle was there—no one to ride it; also a German

stove that was without piping. Things were covered with dust, and thrown around in orderless confusion. It was more like a lumber room than a place of physical comfort. For such an establishment is truly ignorant of what it is to know the fine and tasteful touch of the hand of Christian woman, queen of her own home.

But what most surprised me was to hear him say, "I have entertained some of the older missionaries. I consider them my friends, and would be pleased to entertain you!" It did not take me long to decide that I would enjoy putting my folding cot into one of those relatively high-ceilinged, clean-walled, brick-floored rooms, opening into the attractive little court planted with shrubbery. Above all, the place was inaccessible to the hungry eyes of a ceaselessly staring crowd. Our host insisted upon giving us a feast and feast-like food. We talked the Jesus doctrine to him and found that he had known of it for some time; but he was far from ready to decide for Christ. The world, with all its cares, too heavily encumbered him. It was another case of "choked with riches."

During the years that followed, I came repeatedly to that town for special meetings. The Christians had established a church there. The kindly faced old patrician always insisted on my being his guest, and on each visit I talked with him about Jesus Christ. I gave him the best Chinese Bible that I could find, which he promised to read. He began occasionally to meet with us, the first time when we gathered to partake of the Lord's Supper. He seemed visibly affected by this simple but solemn service. He had earlier given us

the use of a large yard and house for a school and church building. That day after the meeting he remarked that he was glad he had the privilege of putting his property to such a use as that—considerable admission for a Confucianist.

There came a time when I learned that he was sick and earnestly desired to see me. He had been ill a month and lay quite still and weak on his *kang*. After ordering refreshments for us, he told us how his life was a failure; how, despite his successful investments in real estate, with many profitable returns, his heart was heavy and unsatisfied; how he dreaded the future; how his sins loomed very large; it was right to confess Christ, but that he had not the moral courage to take the step in the face of his household and clan. His distress was increased because he knew that he ought to take the step! He asked us to pray for him that he might be given strength.

On a later trip he called us again, and his first words, after the welcome were: "I have had a dream." Now an Occidental who has not gotten something of a spiritual insight into the Oriental is apt to think of these dreams of the Oriental as nonsense. But dreams sometimes play a tremendous part in the decision-making and even in the life-changing of an Oriental. For example, there is a man, an elder and evangelist in my field, who was a notorious wine manufacturer, drinker and gambler. Then he had a dream in which he saw the mouth of hell on the surface of the great plain where he lives yawning open, and a mountain of flame leaping out. Towards that flame, as drawn by a magnet, he saw a multitude of

people out of his own and the surrounding villages, rushing as fast and as hard as they could; and he himself, in as mad a frenzy of irrational passion as the rest, also running as hard as he could toward that fiery pit, to be engulfed in its relentless, all-devouring depths. When he awoke from that dream he gave up evil and became a Christian.

Old Wan said, "I dreamed last night that I saw Heaven and Jesus Christ, the Stainless Judge ("Stainless Judge" means much in a land of notorious official corruption) standing in the midst of it, and He showed me a vision of hell with all its torment and the multitudinous evil things therein. The Lord of all beings spoke: 'Which do you choose?' and I replied: 'Lord, I am sick of my sin, and if you can forgive me, I want to belong to you. Then He graciously said, 'I accept you; but you yourself do not want to come empty handed. Though you are almost a burned out candle, you can still do something for me.' In fear and with great sorrow, I asked: 'Lord, what can a burned out candle do?' And He said: 'I will not call you to Myself now, but will wait a month, and you shall know what you can do.'"

Some forty people, members of his clan, had united with the church. The building loaned by old Wan had for some time been used solely for school purposes and another, more accessibly located on the main street, had been loaned by a Christian merchant. But his business was there; the quarters were full and the place was available only at nights and on the Sabbath. We greatly needed a church building. Suddenly there came to us an unexpectedly fine offer, (and

we knew it was through the work of the old man) to buy at a greatly reduced price a large, roomy building with considerable land around it, the plant located on a convenient, near-by street. This would be quite adequate for the needs of the local organization, both as a worshipping place and a school-house; but our funds were inadequate. These the old man quietly helped to supply.

Shortly after, the Chinese pastor and elder at his urgent request, made him a visit. Scarcely had the words of salutation been passed, when he said eagerly: "I wish to be examined for baptism." In the course of the examination his head wife and some of his women folk came in, and realizing what was in his mind, tried to persuade him that he was not ready to take the step he contemplated. Firmly he waved them aside and in solemn tones ordered them not to interfere with his fixed determination. His conviction of Christ was clear and sincere; and there upon the *kang*, he was baptized and partook of the Lord's Supper, for the first and last time.

A few days later he died, having made peace with his Maker. His heathen family, greatly disturbed over his rash conduct, sought to ward off the curse that offended deities might bring down upon them, by giving him a grand funeral — wherein was seen the longest procession, the heaviest ornate coffin, with the greatest number of bearers, the most beautiful banners, the most bewildering variety of made-up animals and giants and goblins, and the costliest offerings of placatory gifts to gods who could harm, that has been known in the memory of the town.

JEWS BECOME CHRISTIANS

BY THE REV. JOHN STUART CONNING, D.D., New York

NO STATEMENT is more frequently made by Jewish leaders when referring to Christian missionary effort in behalf of their people than that it is ineffective and almost wholly barren in results. Ridicule is heaped upon those who seek in any way to win Jews to the discipleship of Christ. Attempts have even been made to estimate in pounds or dollars the high cost of "making a bad Jew into a worse Christian." Unfortunately there are Christians who in ignorance of the facts repeat the assertions.

The fact is that from the beginning Jews in varying numbers have, often at great cost, yielded wholehearted allegiance to Christ. The results of Christ's brief personal ministry have generally been underestimated. We hear of the hundred and twenty in the upper room, but forget the tens of thousands who came under His sway, and who later formed the Christian synagogues which were scattered over Judea and Galilee. In the Christian churches of apostolic origin many thousands of Jews were included. The "strangers" to whom Peter refers in his epistle were without doubt Jews of the dispersion who had become followers of Christ. The existence of an "Epistle to the Hebrews" bears convincing testimony to the wide extension of Christianity among the Jews of the period.

And since apostolic times there has been no age that has not seen many Jews owning the Messiahship of Jesus. In the thirteenth century England had more than

one *Domus Conversorum* to care for Jews who had become identified with the cause of Christ. Rev. J. F. de la Roi, a careful statistician, estimated that 224,000 Jews during the nineteenth century entered the Christian churches of Europe and America. And this in spite of the fact that very meagre efforts were put forth in their behalf. Such a result is greater by far than was reported from any other part of the world's mission field. A quarter of a million converts from ten millions of Jews is a vastly greater result than three million converts from one thousand million heathen. In one case the proportion is one in forty, in the other one in three hundred.

In our own day there is a distinct movement toward Christianity among Jews in certain parts of Europe. Sir Leon Levison, president of the World's Hebrew Christian Alliance, after a personal investigation of what is going on, wrote: "The age of miracles has not gone by. Ninety-seven thousand Jews in Hungary alone accepted the Christian faith, in Vienna seventeen thousand, in Poland thirty-five thousand, and in Bolshevich Russia sixty thousand Jews became Christians. We also found Jews turning to Christ in Germany, Sweden and Denmark. Not a few have done likewise in Great Britain." In America a careful estimate places the number of Christians of the Jewish race at not less than twenty thousand.

Dr. Arthur Rupp, the Jewish publicist, whose bias is certainly not toward Christianity, in look-

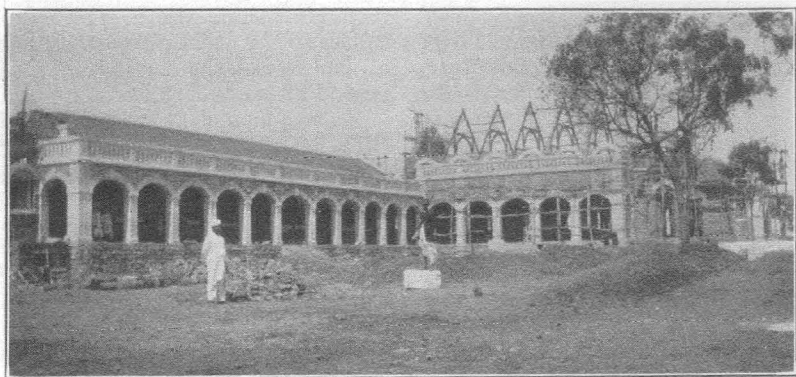
ing over the entire Jewish field declares: "Even allowing for the thousands and tens of thousands who succumbed to persecution, Judaism today should be stronger than it is by millions and tens of millions, were it not for the continuous secession to Christianity."

Nor must we forget the high character of many Jews who have cast in their lot with the Christian Church, since the days of Peter and James and John and Paul. What other mission field has produced a list of distinguished individuals that can be compared with converts among the Jews? We think of men in the nineteenth century like Dr. Paulus Cassel, Dr. Alfred Edersheim, Bishop Hellmuth, the Herschells, the Mendlesschons, the Margoliouths, Dr. Capadose, Adolph Saphir, Joseph Rabinowitz, David Baron, Louis Meyer and hundreds of others. In America we think of men like Isidor Loewenthal, the pioneer missionary to Afghanistan, who translated the Scriptures into the Pushtu tongue for the people of that land, and of Bishop Schereschewsky who translated the Scriptures into Wenli for the four hundred millions of China. But for possible embarrassment it would be easy to mention many prominent Christians from among the Jews of our own generation. Speaking of recent converts, Sir Leon Levison says: "Among the men and women who have come out from Jewry for Christ there are many who hold university degrees, doctors of law, medicine, philosophy, science, literature, etc."

Nor should we fail to consider the indirect results of Jewish con-

tacts with Christianity. The disappearance of the ghetto and pale, and the freer associations of modern times are gradually wearing away the old antagonisms and bringing about a new state of mind more favorable to a consideration of the claims of Christianity. Jews today are open-minded as they have not been for many generations. They are reading the New Testament and other Christian literature, listening to messages over the radio, and occasionally visiting Christian churches. Most revolutionary of all is the changing attitude toward Jesus. Whereas for long centuries His name was never mentioned by reputable Jews, today He is widely acclaimed as a prophet and as one to whom Jews should give heed.

Do Jews become Christians? Yes, always. Wherever Christ is fairly interpreted with sympathy and understanding there is an encouraging response. If the results have not been greater, the fault lies mainly with the Christian Church which has seldom been concerned for the spiritual welfare of the Jews. Rarely has the Gospel been given a fair chance. Prejudice, bigotry, injustice, and ill-will have too often hidden the face of Christ from His people. But a brighter day is dawning. The Church is gradually awakening to a sense of her responsibility. The bringing of work for the Jews within the program of the International Missionary Council gives promise of a larger and fuller service than has hitherto been possible. Over this long neglected field the day at last is breaking.



THE LAWYER'S CHRISTIAN SCHOOL AT HADAPSAR, POONA, INDIA

A REMARKABLE INDIAN LAWYER

J. P. Bunter, B.A., LL.B., and His Labors of Love for Indian Farmers

BY THE REV. D. A. YARDI, B.A., Poona, India

INDIA is a land of marvels, especially in regard to her storied past and her record of lives of devotion and self-sacrifice. The spiritual life of the people of India has been marked by heights and depths that lead those who have the prophetic vision to see in the years to come promise of a religious life even greater than that which history records. If the Spirit of Christ can take possession of the people of India, the latter glory of this ancient land will be greater than any the former days have seen.

The signs of this coming day are already appearing on the horizon. The people of the higher castes are being slowly but surely led to see in the Lord Jesus Christ India's rightful *guru* and King. Many are beginning to realize that they can only attain pure individual character and true nationhood as the followers of the crucified and risen Redeemer.

One of the effects of this reli-

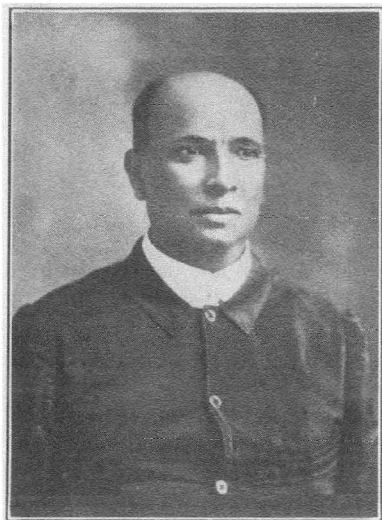
gious awakening among Indian Christians is that Christian laymen are becoming more and more alive to their responsibility for the evangelization of India. Some years ago a National Missionary Society was formed and its first Secretary has now become the Bishop of Dornakal. This Indian Christian movement has spread and has led to the foundation of Christian *Ashrams* in various parts of the country. It has also led to the establishment of Christian schools by Indians. One of these was Miss Susie Sorabji's St. Helena School for Girls in Poona and another outstanding example is the Christian school of the late J. P. Bunter, an Indian barrister, in the same district.

Hadapsar is a large village, of nearly 7,000 inhabitants, about five miles from Poona, the ancient capital of the Pashwas. The school was started fifty years ago under the management of Miss Bernard, a missionary of the Church of Scot-

land. In 1913, when Miss Bernard retired, the school was handed over to J. P. Bunter, a public prosecutor and an ex-member of the Bombay Legislative Council. In his hands the school underwent a great transformation. From being an idea it became an ideal; from a mere educational project

thoughts behind the present difficulties to the great purpose behind all our work—the driving purpose behind all he undertook.”

He was an ardent student of the Bible which to him was the living Word of God. It was the rock on which he raised the structure of his life; all other knowledge to him was shifting sand. As the inspiration received from Bible study led other Indian saints such as Pandita Ramabai and Sadhu Sundar Singh to work for the Master in a way that has cast a halo of glory round their lives, so it led Mr. Bunter along that path of self-sacrificing achievement that resulted in the development of the remarkable Christian educational institution at Hadapsar. Dr. Kenyon L. Butterfield, Counsellor on Rural Work, who came from America to India to study rural mission problems at the request of the International Missionary Council, says of this Hadapsar school:



THE LATE J. P. BUNTER, B.A., LL.D.

it became prophetic of the future Indian Church.

J. P. Bunter was the son of an Indian minister of the United Free Church of Scotland and after graduating from Deccan College, he studied law and was admitted to the bar. He was a keen and able lawyer and was awarded the Kaiser-I-Hind medal.

Though by profession a lawyer, Mr. Bunter was, by vocation, one of God's chosen evangelists. He realized fully the high calling to which he had been called and, as one who knew him well, writes: "In every business talk he touched on higher things — lifting one's

This is one of the most promising enterprises for helping village life that I have seen in India. I hope it can be developed as a great centre of light and leading for the whole group of adjoining villages. The village people are cooperating wonderfully. The Church is central as it should be. There is also the purpose for a wide range of helpful service. I hope it may prosper exceedingly.

In his recent book on "The Christian Mission in Rural India," Dr. Butterfield, who is a Christian sociologist of high rank, remarks:

It is not the Christian institutions of the western world that are to be imported into India, but the Christian spirit distilled from the life and teachings of Jesus Christ, and adapted and applied to the social purpose, the organizations, and the policies of Indian social statesmanship in order to enable this marvelous but beleaguered

land of India, as it awakens, to play its new rôle on the world's stage, the social pattern of the whole to be "essentially Indian."

In some measure this is what the Christian school at Hadapsar has been attempting.

The buildings, as Mr. Bunter had planned them, were to consist of a school, a dispensary, a Church Hall, and a library. There was also to be a model hamlet for which land has been secured not far from the school. The total cost of the project was to be about \$70,000, of which Mr. Bunter had received \$40,000, a large proportion of which was willingly donated by non-Christians. All the leading men of the village today were once boys in the school, and the cooperative society of the village, which is in a very flourishing condition, is conducted entirely by former students of the school. The villagers have refused to have any liquor shop in their village and many of them contribute out of gratitude to the annual expenses and to the fund for new buildings.

Very definite Christian teaching is given in the school during the week and on Sundays which are set apart for the study of the Word of God and prayer. The beautiful chapel has a seating capacity for about three hundred people.

The position of the school is strategic, for within a radius of two miles there are seven villages (including Hadapsar) and a total population of 40,000, and the villagers are eager to send their children to this institution. Compulsory education, if put into effect, would make it necessary to provide accommodation for 600 boys and girls from Hadapsar alone.

High civil, judicial and ecclesiastical dignitaries, including the Viceroy of India, the Governor of Bombay, the President of the Bombay Legislative Council, the Bishop of Bombay, High Court judges and other Government officials, as well as important commissions, such as the Simon Commission, missionaries, and merchants, have visited the place and have unanimously expressed their admiration of the work. It has also attracted the attention of the leading newspapers of Western India. Lord Irwin, after visiting the school, said:

I was delighted to have an opportunity of paying even a flying visit to this school, and of seeing something of the work and of the spirit in which it is carried on. . . . Most warmly do I wish it all success.

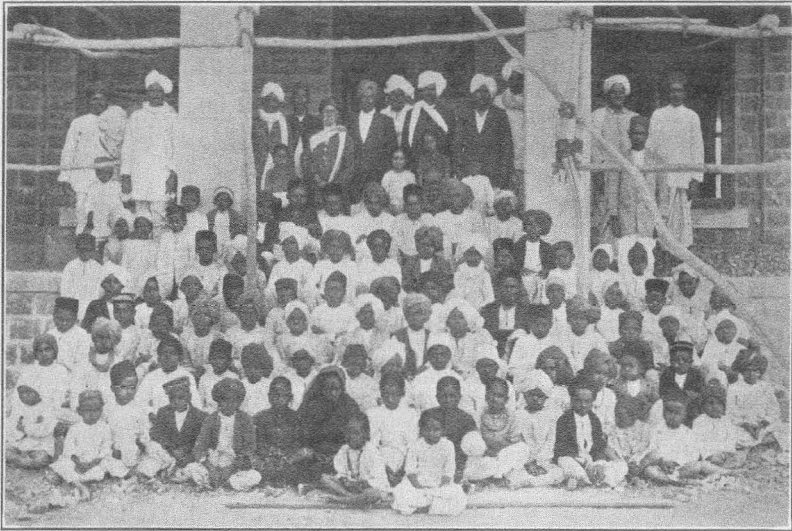
Work of this nature among the agriculturist class has great possibilities for the Indian Church for the agriculturists are the "steel frame" of India's vast population. Their entrance into the Christian fold will mean a new era in Indian Christianity, a new chapter in India's religious history. With their advent problems of self-support will vanish and also the problem of the Christian Mass Movement. They will help the depressed classes to find their rightful place in the economy of village life. The poverty-stricken community of Christians, virtually ignored by the Government and despised by their own countrymen, may then become a strong Christian community gaining their support from the land and not dependent on foreign mission charity.

The work undertaken by Mr. Bunter at Hadapsar is an example of what an Indian layman can do and is worthy of support of all

Christians who have vision and faith. Now he has been called to lay down this work at the age of fifty-eight. It is left for others to carry forward to completion.

The late Rev. W. C. Whiteside, for many years C. M. S. missionary at Poona, said: "To me the work at Hadapsar seems prophetic of the extension of the Kingdom of Christ among the farming com-

school is first of all a Christian school where pupils are taught the Bible as well as other branches of learning and are brought into living contact with Jesus Christ. The school buildings were reared, as it were, on his knees and they bear eloquent testimony to the power of prayer and to the indomitable faith of God's devoted servant. Prayer was the secret of his own



SOME OF THE TEACHERS AND SCHOLARS AT HADAPSAR

munity which is the bodily frame of the great country of India. Until this great community has been brought under the inspiration of the Gospel, India's contribution to the Kingdom of Heaven will not be complete. The work at Hadapsar may prove to be one of the scarce, noted beginnings of a mighty conversion of a mighty community."

The evangelization of these people became a passion with Mr. Bunter, and he bent all his energies and resources to educating these hardy tillers of the soil. The

victorious life, the secret of which he tried to impart to others.

The legal talents of Mr. Bunter were also readily placed at the service of others. A missionary who knew him for thirty years writes: "For over twenty-seven years we took to him all our legal troubles, and never could he be induced to take a rupee from us. After he had worked for years on some of our land troubles, necessitating many visits to court and much office work, I said to him:

"Do give us a bill for some of this work at least."

"Do you really feel that I should give you a bill?" he replied. "If you wish that I will do so."

Reaching into his pocket he took out a fifty rupee note and said, "Here is a bill if you must have one—put it into the orphanage."

"I will never ask you again for another bill," I said, "as long as I live."

Mr. Bunter was not of the obtrusive, criticizing, sneering, obtrusive type of Christian layman, but was in hearty sympathy with the leading objects of the Christian ministry. While he devoted the major part of his time to people outside the Church, he recognized the claims of the Church not only on his time but also on his purse, and he laid whatever talents God had given him at the feet of his Master to be used for the furtherance of His cause. If the Church were blessed with more men of this

type, India would more quickly be won for Christ and the independence of the Indian Church would be less a subject for discussion at mission conferences. By his death missions have lost a true friend, the Indian Church one of its most devoted sons, the Christian community a spiritual leader of rare merit, and the agricultural classes an effective worker for their highest welfare.

Remember in prayer the work begun and carried on by this devoted servant of God and his equally devoted wife, a work which he has been called upon to relinquish before he could place it on a firm financial basis. Pray earnestly that help may be given by other Christian stewards in America or India to finish the work, and that the people for whom J. P. Bunter so selflessly labored may be won to the Lord Jesus Christ.

AFRICAN DRUMS AND THEIR USES*

BY REV. A. E. VOLLOR, Arua, Western Nile District, Uganda

AFRICA is a land of drums. The rhythmic throb of the big drum and the fascinating roll of the small ones that stir the whole district at home, communicating itself to the feet or fingers, is the same in Africa. But there is a difference. There is no pleasure in the African dance drum, but rather terror.

The grandeur of the dawn is spoiled by the wail of the death cry. Someone has died and the cry tells of the agony of those who have no hope, that are beset only by the powers of evil. During the morning the body of the one who has died is buried in a sitting position

in a small round hole in the hut, or near by. The relatives stand around in a rough circle, the women clapping hands in unison as they wail out their sorrow. One of the men may be tapping the drum. There is the regular rise and fall of the voices as one of their number pours out her grief and the rest repeat it in a kind of chant.

On the morrow the dance begins. The death of a child is not much considered, but many gather to dance for one who has taken his share in the life of the tribe. The more important the person the bigger the dance and the longer it lasts. People from all the clan collect. The chief mourners are

* From *Inland Africa*.

daubed with white clay from head to foot. All the men are decked with cowrie shells and feathers and carry spears, bows and arrows. Drums are placed in the center and beat practically incessantly for a whole day, sometimes for several. The drum beats out a monotonous thrumming, the women and girls clap their hands, the sad chant continues, while the whole assembly jog up and down, without lifting their feet from the ground. The noise of the dance largely drowns the voices except at intervals when the song rises almost to a shout, or when a change of drummers is made and the chanting and clapping is heard alone.

Constantly throughout the day men run out of the circle singly or in pairs; fiercely poising their spears and then throwing them at some evil spirit discerned in the grass, they quietly return and others in turn go out.

They keep this up throughout the hot day till evening when beer is served. Thoroughly exhausted, they spend the evening in beer drinking. It is well that night falls over the repulsive scene.

The sound of the drum carries far in this land, and since on moonlight nights they continue till morning, it is seldom that there is no dance drum to be heard.

The African is beset by evil spirits in every circumstance and every action. More than all he fears sickness and death. He discerns the hand of the evil one all around but he does not know of the One who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver.

The drums of this part of Africa are hollowed sections of trees covered top and bottom with skins, laced to each other by thongs.

Often cow-skin is used, but the ear of an elephant is most sought after because of its elasticity and durability. The drums are of all sizes. Some are about as long and as broad as a man, others are three or four feet high and nearly three feet broad. They look very neat with thongs of different colors. At the court of Uganda, on occasions as many as twenty or twenty-five are beaten in harmony. One is never complete by itself.

In the Northern Congo, part of a tree trunk is shaped with a somewhat flat top and legs underneath the body. It is then hollowed, leaving surfaces on which to beat. Sometimes projections are left to form seats for the drummers. These wooden drums give out a surprising amount of sound.

Not all the drums in Africa are used for heathen dances. On the Arua Mission Station we use drums to call the people together for worship. Owing to the number of the meetings we sound different beats for different purposes, and also have introduced a gong—actually part of the wheel of a railway truck. It may not be as tuneful as a bell but the sound is not disagreeable.

All through the week our drums call men, women and children to school, Gospel meetings, catechism and Bible classes. On Sunday the day breaks to the crash of drums. Then the gong sounds for prayer. After the prayer meeting the Christians go out into the villages to invite others to the Gospel meeting. The drums call the people to come and listen to the Old Old Story. Again the drum calls the villagers to Sunday school when native Christians instruct six hundred of their own people in the Way of Life.

HOW STRENGTHEN THE HOME BASE *

DURING the past year, Dr. John R. Mott has spent much of his time visiting virtually all the mission boards of North America, the British Isles and Scandinavian countries; attending a chain of over thirty conferences of carefully selected groups of leading students, both men and women, of the universities of these countries, and collaborating in many gatherings of representative laymen of Europe and America. Fresh from these wide and varied contacts and with an experience extending over an average lifetime as a background, Dr. Mott analyses the present condition of the "Home Base" and makes some definite suggestions for strengthening it.

Lay forces must be put to work. Missionary societies have too few laymen under forty years of age on their managing boards. Younger men of business experience are needed to develop a "dependable financial base" and to conduct "this complex, world-wide undertaking" along sound business lines. Such active participation of laymen and laywomen of tried business judgment, business habits and wide business contacts is essential in "generating confidence and enlisting the cooperation of multitudes among the millions of lay members who today are totally indifferent to the missionary obligation and challenge."

Furthermore, unless laymen everywhere take serious interest in the world mission of Christianity, the impact of our so-called

Christian civilization upon non-Christian thought and life will never be christianized. "Only as men in business, commerce and finance, in the diplomatic and consular service, in army and navy, in exploration and engineering, in the many other secular walks of life, and travellers in their countless social contacts—only as these laymen, by example, by advocacy and by every other exercise of their influence, commend and illustrate the Gospel of Christ can the Christian faith fully permeate modern life. Such examples constitute one of the mightiest of all apologetics to discerning followers of non-Christian faiths."

But perhaps the most important necessity for enlisting laymen in this undertaking is the fact that a pagan home base cannot build a Christian civilization in mission lands. "That is, if Christians of Europe and America are to be of largest helpfulness in Asia and Africa in the conflict with the opium curse, the drink evil, the traffic in women and children, forced labor or slavery, commercial exploitation and robbery, the cinema at its worst and a devitalizing materialism or secularism, then it is absolutely necessary that we come to closer and more successful grapple with these and other evils in the Christian West. This can only be done as the lay forces of all our Christian Churches are called into action within the sphere of their daily calling."

The financial position of Christian missions must be strengthened. Dr. Mott summarized the matter as follows:

* From *The International Review of Missions*.

We do not share with Christians at home the right up-to-date facts. We deal too much in generalities and by no means sufficiently with the living and the concrete. We fail to convey the impression of the greatness of the undertaking. We present mere fractions in contrast with the wide range of wholeness of the enterprise. We leave people far too much shut up in narrow denominational, national and racial

compartments, rather than ushering them into the all-inclusive Kingdom of Christ.

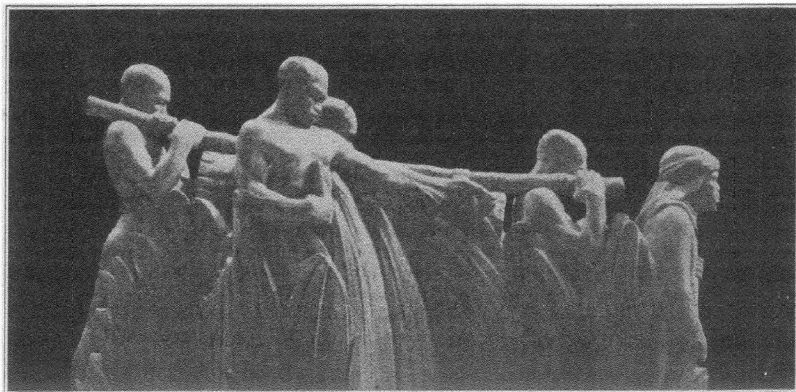
We fall short of making real the vital significance and the conscience-shaking requirements of Christ's announced world purpose. How little we communicate the sense of the splendor, the wonder, the superhuman in it all! "They shall speak of Thy Kingdom and talk of Thy power!"

THE GIFT OF KHAMA'S PEOPLE*

WHEN the Scottish National Memorial to David Livingstone was being prepared at Blantyre, Chief Khama's people sent £150 from Bechuanaland to meet the cost of one of the historical tableaux which are the chief delight of visitors to the house. At the request of the chief the grant was applied to the production of a

special carving. Mr. Pilkington Jackson, the sculptor, has now completed the group of figures in oak here reproduced. It is called "The Last Journey," and will be recognized as commemorating the affection and endurance of the faithful men who carried Livingstone's body through many perils from Chitambo's village to the East coast of Africa.

* From the *L. M. S. Chronicle*.



PART OF CARVING ON THE MEMORIAL TO DAVID LIVINGSTONE, GIVEN BY THE PEOPLE OF THE LATE CHIEF KHAMA OF BECHUANALAND

SADHU SUNDAR SINGH AS I SAW HIM

BY HARRY W. NISSANKA, Lasalgaon, Nasik, India

TWELVE years ago when I was only fourteen years old and a student at the Baptist High School at Colombia, I first heard reports concerning an Indian evangelist, garbed like a Hindu holy man, and preaching the Gospel of Christ with unusual power. We heard that miraculous experiences had attended his ministry. Then we learned that he was to visit Ceylon and we boys were on tiptoe keenly awaiting the Sadhu's coming. Imagine our delight when one day at chapel, our principal, the Rev. H. J. Charter, announced that on the following morning Sadhu Sundar Singh was to speak to us.

Long before the time advertised for the meeting, the Waldock Memorial Hall was crowded with an expectant audience of over three hundred. Minutes of waiting seemed hours, so anxious were we to catch a glimpse of the man whose labors and sufferings for Christ had so thrilled our hearts. At length we heard the buzzing of a motor car, and a tall, graceful figure draped in saffron robe, advancing with an elastic step towards the dais.

The effect was electrical. Perfect stillness fell upon the audience, as though a vision from another world had suddenly burst upon us. There was nothing fanatical in his appearance. On the other hand, his countenance bespoke a holy calmness and gravity, radiating the glow of a perpetual communion with the Saviour.

After the hymn, "Let us with a gladsome mind praise the Lord for He is kind," and a prayer offered

by the principal, the Sadhu spoke in Urdu, interpreted by Canon Goldsmith, missionary to the Mohammedans in Madras. His text was, "Vanity of vanities, all is vanity." This was the only sentence he uttered in English. As we listened we realized we were at grips with reality. Here was a message, simplicity itself, which went straight to our hearts. How vain, how unreal, how wicked become the things of life when they fail of the highest purpose! There was a man, said the Sadhu, who, by dint of perseverance, managed to obtain an M.A. degree with honors. In his student days he was so poor that he could not afford an ordinary bottle lamp of the sort used in the poorest households of India, so he collected a number of little fire-flies, tied them up in a piece of thin cloth, and by their light read his lessons and wrote his exercises. He was amply rewarded for his industry for in course of time he rose to be prime minister of a native state. But he had forgotten the one thing needful. He had left God out of account. He became ill and was at death's door. The Sadhu was sent for. But the man passed away into the unknown with a cry of despair on his lips. "What was the use," asked the Sadhu, "of all his education when God was left out of his life?"

His talk abounded in illustrations. His parables and anecdotes pointed directly to his chief lesson and enforced it. He did not speak long—not more than twenty-five minutes. But every word told. It was like an arrow that pierced the heart with conviction.

At the close of the meeting, everyone crowded around the Sadhu to shake hands. Superstitiously I pressed through the throng and touched the end of his saffron scarf, hoping to be benefited thereby. But spiritual power is not obtained in that way.

Two years passed away. Sadhu Sundar Singh had visited Europe, America and Australia; and on his return to India must needs pass through Colombo. He was to spend a few hours until the departure of the train to India. A meeting was advertised at the Tower Hall (on September 20, 1920 at 6 P. M.), one of the largest auditoriums in the city. The place was crowded and I sat in the gallery at the farther end of the hall. The Sadhu entered, accompanied by a number of clergymen and other Christian workers and we sang the hymn, "O for a closer walk with God." After a few introductory remarks by the chairman, the Sadhu was called upon to speak. He was still the same simple man we had seen two years before. Only this time he spoke in English. He told us that in the providence of God he had been privileged to bear his testimony to Christ's saving power in Europe, America and Australia. He said:

"I shall not occupy your time with useless talk about what I have seen and heard in my travels. The Apostle Paul says, 'Pray without ceasing.'" Then he began a most evangelical sermon on prayer.

I still remember two of his illustrations. The mother slaps her baby on its back to make it cry, and by crying expand its lungs so that it may breathe more freely. Just so the Lord smites us sometimes and we may cry out, but thus we learn to breathe more freely of the atmosphere of heaven, prayer. Communion with God means God in us and we in God. Yet this does not destroy our individuality. If the iron is in the fire, there will soon be fire in the iron. But the iron does not become fire, and the fire does not become iron. At the end of the address someone asked him to what denomination he belonged. He replied: "I am a simple Christian. I belong to no denomination. Denominationalism is quarrelism."

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In the disappearance of Sadhu Sundar Singh while on his way to Tibet Christianity has lost one of its greatest practical exponents. Lost? Nay, not so; for his example will continue to live.

THE STORY OF MISS TSAI OF CHINA

AS TOLD BY HERSELF

MY FATHER had twenty-two children. He had two wives and a concubine and his position was next to that of the governor of the province. He was a man of wealth and of good character. Our household numbered about sixty, counting the servants—and each small child had a nurse.

We could have almost anything we wished. Our home was large and had beautiful gardens with an abundance of flowers and a lake in the grounds. As a young girl, I spent most of my time playing Ma Jongg and drinking wine, paying a good deal of attention to fine clothes. I loved my father and he

loved me and gave me many pleasures, taking me every week to a theater. Once when he was very ill, I thought of the old Chinese idea that if the flesh of a child is boiled and given to drink that the patient will recover, so secretly I tried to cut a piece of flesh from my arm. I had no idea how difficult it would be and it sickened me as I tried again and again with a blunt pair of scissors to cut off a piece, but at last I succeeded and my father really did get well. My arm was very, very sore as I put on ashes of incense burned in our private temple, and tied it up with a none too clean handkerchief, but I kept my secret for a long time, for part of this superstition is to tell no one for a hundred days, during which time the idols are implored to take notice of this sacrifice. It took six months for the wound to heal. My father passed away about a year afterwards and while we still had enough of this world's goods, we were not as wealthy as before.

I was greatly interested in my studies but was told that I would not really be considered educated until I could speak other languages. I learned Latin and English in the normal school but as I grew up I wished to know more. I inquired where I could learn more English and a mission school was recommended to me. There I made some progress but when I wanted to have a special teacher for English, the lady, Miss Davis, who offered to help me stipulated that the Bible must be the textbook. I said that I would rather study some other book for I was not interested in the Bible, but she was firm and so we began. I would not attend prayers until I found it was required and then I took another

book with me and held it inside my Bible to read during the service. I did not wish to pay any attention to Bible teaching. One day a celebrated American was to take the service and my only thought in hearing him speak was to learn new English expressions—for I thought, if I am obliged to go, I will use the time to improve my English and that will be my reward for attending. I realize now how much prayer was going up for me as I studied month after month. Gradually the words of the Scriptures began to sink into my heart and I felt anything but happy.

One day when I went to a service the pastor said "Why is it that some people who have heard the Gospel over and over again are so unhappy?" He drew the comparison that they were like a tree which had fallen and lay on the ground, and under it were all manner of crawling creatures because they loved to dwell away from the light in the darkness. One day as I sat in a park, I remembered his words and thought: I will see whether or not his words are true, and moved a large block of wood which was lying on the ground. There, to my amazement I saw a serpent wriggling its way out of the light and numbers of insects all made uncomfortable by the light shining upon them. It was then that I realized that the Lord Jesus was speaking to me and that I was unhappy in the light He had given me because I was still in darkness of soul. So I went to my room and prayed: "Oh God, if there is a God, help me." Then God met me and the light came into my life.

From that day I knew Christ as my Saviour and soon after made a public confession and was baptized. I had not spoken to my par-

ents of my new experience but asked a friend to write and tell them because I knew they would be displeased. When I went home a short time afterwards I found my mother weeping and my eight older brothers (I was one of the younger children), sitting around the room like judges. My eldest brother beat me. My mother continued weeping day and night, for a week. I said, "Mother, the Lord Jesus is so much to me that I cannot help but follow Him." I suffered much persecution, for my brothers felt I had disgraced them and often said "Sister, what have you done?" When I came to the table and asked a silent blessing it displeased my family very much and sometimes they were so angry that they sent me away without a mouthful. Often I spoke to them about the Lord. He kept my heart in peace and kept me from speaking hastily. When my mother was ill and I again asked her if she would believe, she said: "When I am dead and in my coffin, and the lid put down, then and only then will I believe in Jesus!"

After a time, my favorite brother, who still loved me, wished me to teach him Latin. As we sat in one of the summer houses near our private temple in which were scores of idols, large and small, I drew his attention to them telling him they could not hear as Jesus did to whom I prayed. Gradually he came to believe. It was then that my mother suffered most. She said "I cannot bear it, I cannot bear it; it was bad enough when you followed this foreign doctrine but to have a son of mine believe it, is too much to endure, I will give you away to anyone, into any kind of home, just so you will not

drag our family name into the dust."

I did not get angry, but said "Oh mother, Jesus is more to me than anything on earth."

They wished to betroth me and my mother opened the treasure chest and showed me all the fine apparel and jewels I should have upon marriage—but even these could not supplant Jesus Christ. My brothers still beat me at times but gradually the Lord worked in their hearts and, one by one, they turned to Him. My mother became seriously ill and we brought her to the Friends' Hospital. Miss Leaman, another lady and I fasted for three days after which my mother showed signs of relenting. Before she left the hospital, she accepted the Lord. After that she tried to help in the work in every way she could.

A proud sister who lives in Shanghai said: "Do not call yourself a Bible woman, we do not want one of our family to be known by that name. I only said "It is most honorable to be a Bible woman."

"Then I cannot receive you into my home," she answered.

"I am sorry if you cannot receive me but I must serve the Lord with all my soul and strength," I replied, "and to serve Him is my greatest joy."

I praise the Lord that now thirty-one of my family have come to know the Lord and that He gives me strength to tell my sisters of His great love.

Miss Tsai is now doing fine work and is greatly used of the Lord among Government school girls, knowing their trials and difficulties when they come out on the Lord's side. She herself has gone through the experience. Pray for her.



TOPICS OF THE TIMES



The Present War in Europe

This war, says Devere Allen in *The American Friend*, is being "fought within men's minds; fought in the market place, the stock exchange and the banking institutions; in the diplomatic headquarters of the struggling nations; in the chemical and ammunition factories; in the contest to sway millions of youth toward different systems; fought between a hundred minorities and the majorities that would hold them subject; fought in the clash of propaganda issued by clever snipers in pressrooms; fought in the shop, the meeting hall and the street between the ruling classes and the revolutionary proletariat." War-making attitudes and practices hang over the European peoples and are not easily dispelled.

Uppermost in people's minds are wartime legends rather than the cold, real facts about war. Small nationalities and minority populations cry for justice and yet it is difficult to find the ideal for them. French rule in Alsace-Lorraine since the War has not solved the Alsacian problem. The unsettled situations in other minority groups show the difficulty in adjusting the *status quo*. If the League of Nations becomes an instrument for peaceable changes in the *status quo*, peace will immeasurably be advanced.

Communism and capitalism are waging war for supremacy in Europe. Montague Norman, Governor of the Bank of England, recently said that unless drastic measures are taken to save the world, the whole economic structure will topple in a year. Soviet Russia is viewed with a mixture of fear and interest. Peace organizations originally militantly opposed to war have assumed a fact-finding func-

tion and are open to persuasion by competing claims.

The growth of anti-war sentiment in the Christian churches of England and America is heartening but in Europe this development has not been nearly as rapid and widespread.

What can be done to avert the conflict for which the world seems to be preparing and rehearsing?

Salary Cuts and "No Retreat"

In these days, when many find that their incomes have greatly decreased, when multitudes are out of employment and when contributions to benevolent objects have been falling off, it is natural that mission board executives and office staff should face a reduction in salaries. Probably none of these salaries are too large, when we consider the cost of living and the responsibilities involved. Some Boards have adopted a salary basis so small as to mean real sacrifice and a threatened loss in efficiency. There is a wide range in the amount paid missionary executives — from \$2,500 to \$8,000 a year, according to the board or society.

The executives of more than one mission board have agreed to a ten per cent reduction in their salaries, and a five per cent reduction in the salaries paid to members of the clerical staff, rather than make a cut in the missionaries' salaries. The secretaries of the Presbyterian Board of Foreign Missions have voted to inaugurate a sacrificial fund with a view to maintaining the work abroad without reduction. It is called a "No Retreat Fund." Already the voluntary contributions to this fund, from the secretaries, office staff and members of the Board, amount to a considerable sum. Some

executives have cheerfully contributed ten per cent of their salaries.

The secretaries of any mission board cannot see the work threatened without concern and the Presbyterian Board has noted with anxiety a decrease of gifts in recent years. If this should continue at the present rate (about 9.6 per cent) during the rest of the year, there would be a deficit of at least \$330,000. Such a deficit would almost certainly demand a "cut" in appropriations for the coming year with a consequent loss to the work. It is already difficult for the Christians on the field to support their share of the work. All appeals are to be subordinated this year to the major needs of the regular budget. This will leave many urgent calls unanswered.

Careful examination will also be made of the entire work, at home and on the field, to discover whether further savings can be effected and where and how funds can be used more effectively.

The state of the world challenges the Church to an increase of giving and sacrifice. This is a time of crisis when the Church of Christ should respond to the call for prayer and for sacrifice.

Robert E. Speer's Anniversary*

The whole span of the Presbyterian Board of Foreign Missions has been covered in the lifetime of two honored secretaries, John C. Lowrie, who served in the office for the first sixty years, and Robert E. Speer, who has just completed forty years in the secretaryship of the Board. This anniversary was observed by a special noonday prayer meeting conducted by the clerical staff in the Board rooms on November 2d and by a small reception given by the Board on the same afternoon.

Dr. Speer has been president of the **MISSIONARY REVIEW OF THE WORLD** for fifteen years, and has recently been

moderator of the General Assembly of the Presbyterian Church, U. S. A., and president of the Federal Council of Churches of Christ in America.

The recent anniversary of Dr. Speer's secretaryship of the Board of Foreign Missions was a very happy celebration presided over by Dr. Charles R. Erdman, president, and brief addresses were given by Dr. Lewis S. Mudge, Moderator of the General Assembly; Dr. John R. Mott, Secretary of the International Missionary Council; Dr. J. Ross Stevenson, President of Princeton Theological Seminary; Dr. Arthur J. Brown, for thirty-five years a beloved colleague of Dr. Speer; and Dr. A. R. Bartholomew, for forty-four years secretary of the Board of Foreign Missions of the Reformed Church in the United States. Expressions of thanksgiving, affection and esteem came from hundreds of friends and fellow workers in many churches. Dr. Speer and Dr. Stevenson both called attention to the growth of the Foreign Mission enterprise during the past forty years. The work under the Presbyterian Board has increased threefold in the missionaries supported, and the budget fourfold, while the membership at home has doubled. Many missionary forward movements have been inaugurated or enlarged during this period, including the Foreign Missions Conference, the Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement and the International Missionary Council, and the Committee on Cooperation in Latin America. In all of these Dr. Speer has had a large and active part.

Interest in Foreign Missions has greatly increased during this period. The spirit of loving and sympathetic cooperation at home and on the mission field has largely taken the place of separatism, criticism and rivalry. Missionary work has become more diversified and specialized and more emphasis is placed on the special training of candidates and on promoting united policy and action through missionary conferences. The world and its prob-

*This editorial appears without the knowledge of Dr. Speer, our president.

lems have vastly changed in the past forty years but there are new opportunities offered and new victories lie ahead. Now is a time for clearer vision, more complete consecration, new courage, more perfect faith, new advances, new struggles, new sacrifices and new triumphs in Christ.

Six years more of service as secretary of the Board lie before Dr. Speer before his retirement. Since we are on the threshold of a great new era in which the larger opportunities summon us to new forward movements, Dr. Mott suggested that when Dr. Speer is released from the responsibility of his secretaryship he may well devote himself to helping to promote true religious liberty across the world; to promoting further Christian cooperation in thought and action at home and abroad; to awakening and enlisting the lay forces in the church; to writing the life stories of great Christian leaders and to convincing men of all nations that the claims of Jesus Christ are universal, essential and supreme. We hopefully look forward to the coming years in our friend's life with confidence that they will be the richest in service and the most fruitful for the Kingdom of God.

Look for January

Friends of THE REVIEW will be especially interested in the changes that are to be made in our January number. Some of these are quite radical as to form and contents but we hope they will make THE REVIEW still more attractive and useful in promoting the cause of Christ.

The January articles will present a review of the past year and the outlook at home and abroad by such writers as Robert E. Speer, William I. Chamberlain, Kenneth S. Latourette, Samuel M. Zwemer, John McDowell, John R. Mott and Arthur J. Brown. Do not miss the January number.

Plans for the coming year make an especially attractive program which can scarcely fail to prove of great interest and help to everyone interested in the progress of Christianity.

What Orientals Think of America

THERE are 3,579 students from the five principal countries in the Orient enrolled in American colleges and universities. Adding those who are not actually enrolled at this time, the total number of the students from the Orient would easily exceed 5,000. From at least one standpoint, the presence of these young men and women is significant in that upon their return to their respective countries they will form the class of leadership in various fields of activity, and they will be looked upon by their own people as interpreters of America and of Western civilization. It is important to know what attitudes these students are forming toward America and Western culture.

In order to inquire into the problem, *The Korean Student Bulletin* sent out a questionnaire to 100 representative students from each of the following countries: China, Japan, Korea, the Philippine Islands and India. Taken as a whole, the opinions found in the replies may be regarded as a cross-section of the Oriental students in America.

1. The first question asked was, "*Do you consider America as good as you thought she was while you were in your own country?*" To this query, 43 replied negatively, 33 in the affirmative, and 2 gave no answer. This implies that more than half think America to be worse than expected.

The reasons given for unfavorable answers are: No sympathy, no deep faith in Christ, hard to get jobs, race prejudice, political corruption, moral degeneration, vice, insincerity, disrespect, materialism, lack of moral and spiritual qualities, lack of law and order and of opportunity, few Christians, injustice, inequality, indifference to religion, and commercialism. Of these seventeen reasons, race prejudice stands at the top in frequency, and lack of spiritual life or materialism comes second.

The favorable replies give the following reasons: Educational advan-

tages, American idealism, hospitality, kindness, friendliness and wealth.

2. The second question asked was, "*Has your Christian faith been strengthened since you came to America?*" Thirty-eight replied affirmatively, 31 in the negative, 8 stated no change had occurred, and 6 gave no answer. The reasons given for favorable answers were: Superstition eliminated; learned more of Christianity; Christian culture; contact with good Christians; atmosphere of American environment, religious influence, church attendance, feeling of helplessness, Christian atmosphere at college, Christian homes, need for religion stronger here, learned to take life positively, and personal religion.

The reasons given to account for their decrease in Christian faith since their arrival are: Lack of real Christian faith, study of social and natural sciences, race prejudice, Christian teachings not practiced, narrowmindedness, heavy school work, American indifference to Christianity, little contact with Christians, genuine Christian spirit lacking, church sermons of little value, American churches too superficial, unbrotherly attitude of Christians, American environment not conducive to spiritual growth, hypocrisy, materialism, true Christians few, childish controversy over theological dogmas.

Principles of "Faith Missions"

To any student of missions it is clear that God works and has worked through the ages, working through many instruments and agencies and has accepted the services of many men and women who have been discredited and rejected by human courts that undertook to speak for Him. There are responsibilities that He has placed upon us and there are standards that He has set for us. These we must study and follow if we would be partners with Him in the great work of winning men to Christ. The greatest responsibility placed on Mission Boards is in the selection of missionaries.

Any God-called and Spirit-filled man or woman may do a wonderful work in a God-appointed task. It is not education or talent or physical health or personality, that insures success, it is the power of God in the life.

Three general types of missions are conducted by representatives of the Christian Church in foreign lands. Some of these types change from time to time—a sort of transmutation of the species.

First, there are the general denominational missions, such as the Church Missionary Society and the Presbyterian Board, with definite home constituencies, administrative boards at the home base, and several departments of field work—institutional and evangelistic. These societies differ greatly in the amount and character of their institutional work and in their emphasis on evangelism. They generally build up churches on the field with doctrines, government and worship similar to those in the home land.

Second, there are the large non-denominational or interdenominational missions like the Y. M. C. A. and the Near East colleges, with a less defined home constituency and with more administrative responsibilities on the field. These organizations usually devote their energies to institutional work—educational or social. They do not form independent churches and, as a rule, do not emphasize evangelism. Some of them are endowed and receive large subsidies from national governments.

Third, there are the so-called "Faith Missions," like the China Inland Mission, and Donhavur Fellowship. They are independent and evangelistic and have no definite denominational constituency behind them. In many cases their governing boards are on the field, while cooperating councils promote the work at home. Many of them do not establish institutional work but limit themselves wholly to preaching, evangelism, the education of children of converts and the training of native Christian workers. Some of these missions establish no independent

churches on the field but advise converts to join those already founded by denominational missions.

In the midst of the present financial depression at home and of unrest and opposition in the mission fields, it is interesting to note that some independent evangelistic missions seem generally to have suffered less from deficits than the other two classes of missions. Some are particularly strong—like the China Inland Mission, Christian and Missionary Alliance, the Africa Inland Mission, the Egypt General Mission and others. There are lessons that these independent workers can learn from denominational missions—lessons especially in cooperation, comity and building strongly for the future. Are there not also lessons that larger denominational and interdenominational missions may learn from these smaller bodies—at least lessons in emphasis?

1. "Faith Missions," as a rule, put almost all their emphasis on evangelism and they very strictly limit the amount of institutional work that they undertake. They believe that the great commission of Christ was to be His witnesses, to preach the Gospel rather than to establish Christian institutions where educational, social or industrial work absorbs a large part of the funds and energies of the missions. There is a growing feeling among many Christians, at home and abroad, that denominational missions are becoming over institutionalized so that money and strength that should be used for direct evangelism is used for educational or social work. This latter is a ministry greatly needed but of secondary importance.

2. "Faith Missions" generally have in view the unoccupied fields. They are pioneers and as a rule these societies were formed for the purpose of opening new territory—such as inland China, Africa or South America. They aim to reach the most inaccessible fields and the most neglected classes in older fields so that they may, as speedily as possible, complete the

evangelization of the whole world. The China Inland Mission has recently adopted a plan to turn over to the Chinese church the work in the older stations and to send their available missionaries into new territory.

3. Many of the workers in "Faith Missions," being in the newer fields, have fewer comforts than are enjoyed by missionaries in the larger centers that are in closer contact with civilization. The workers receive small salaries and many live on a community basis, sharing what funds are available but without guarantees. Many of them endure severe hardships, characteristic of pioneering and believe that such sacrifices are inherent in true missionary life.

4. "Faith Missions" are convinced of the lost condition of all men apart from Christ. They believe that no human merit or good works can save a soul and that since eternal death is the wages of sin, all men must accept the Gospel or be forever lost.

5. "Faith Missions" insist on absolute faith in Jesus Christ as the eternal Son of God and the only Saviour of men through His sacrifice on the Cross. Their theology is strictly conservative. In most of these missions every officer and worker is required to subscribe to the doctrinal basis which includes: Belief in the full inspiration of the Scriptures; the Trinity; "the fall of man"; the atonement through the death of Christ; justification by faith in Christ; the resurrection of Christ and of all the dead; and in eternal life for the saved and eternal suffering for the lost.

6. "Faith Missions," largely as a result of foregoing, put great emphasis on prayer and the guidance and power of the Holy Spirit. Consistent and successful "Faith Missions" depend upon prayer as the great resource in the selection of workers, in the securing of funds, in planning the work, for the opening of closed doors and the overcoming of opposition; for protection of life and property, for the preparation and winning of converts, and

for the selection and equipment of native workers. Some accept "faith healing" and depend on special guidance; many refuse to ask openly for workers or funds to support the mission.

Many of those associated with denominational church missions accept many or all of these principles of faith and practice but they are not usually required as inherent in the organization and all its members.

7. "Faith Missions," as a rule, believe in the imminent Personal and visible return of Christ to earth as foretold in the New Testament. They, therefore, believe that the world will not become wholly Christian, that the Kingdom of God will not be universally recognized through a gradual process. Their hope is not in human organization but the personal return of Jesus Christ to reign and to subdue all things to Himself. This belief does not create pessimism or cause a tendency to sit idly and await the Advent; it gives courage in the midst of apostasy and persecution and leads to dependence on God, and unquestioning obedience to Him and faith that He will establish His Kingdom on earth in His own appointed time.

"Faith Missions" have not, by any means, a monopoly of these convictions and may learn from "Church Missions" many equally valuable lessons, which some of them have apparently overlooked. Most of the outstanding Christian missionaries and most of the work of winning men to Christ have been connected with the "Church Missions." Many "Faith Missions" fail to recognize sufficiently the value of effective organization, of Christian institutions, of definite campaigns, lessons in business efficiency and adequate support of the work. They may learn tolerance without disloyalty, and that faithfulness does not involve suspicion of others. They may learn the value of cooperation and the truth that the Spirit of God works through many different agents and in many different ways.

Denominational missions, no doubt, by the study of "Faith Missions," may be impressed anew with the value of a definite objective and fixed standards; they may put greater emphasis on the authority of the Bible as the Word of God, on the prime importance of evangelism in every department of the work; on the need for more pioneer service in unoccupied fields; on the need of all men to receive life through Christ and His atonement; on complete dependence on God and His guidance through continued prayer and the Holy Spirit and on the blessed hope for the return of Christ to establish His Kingdom. After all there is only one Church, of which we are all members; one Head whom we all honor, and one Spirit on whom we must all depend for guidance and for power.

Need in the Dutch East Indies

A missionary in Malaysia writes to the Editor as follows:

"A short article in the May REVIEW, is by my friend the Rev. J. A. Jaffray.

"After careful investigation the east coast of Borneo has been chosen and several missionaries of the Christian and Missionary Alliance are now working there among Chinese and Dyaks. The important city of Makassar has been decided upon as a center, and work has also been started among the Chinese on the islands Bali Sambah in Saembawa.

"I write to support Mr. Jaffray's request for the work in Balikpapan, Samarinda and Makassar. They represent places of midnight darkness.

"The work among the Chinese in Makassar has now been started through a group of missionaries encouraged by Mr. Jaffray. In Surabaya (a city in which are living 265,872 Javanese), Christian missionaries have been working for years.

"The Chinese in Bali number 7,645, not 'some hundreds of thousands' (page 701, September REVIEW).

"Dr. N. A. C. SLOTEMAKER DE BRUINE."



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

GIFT GIVERS

(A Christmas Missionary Playlet in Two Scenes)

By J. NEAL GRIFFITH

Scene One

Place: A Young Women's Missionary Meeting.

Setting: Home Furnishings or a Church Classroom.

Characters: Miss Miller, the Councillor; Magdalene, Grace, Edna, Caroline and others.

(As scene opens the meeting is in progress. If the time is limited the dialogue may begin at once. If more time can be used have a missionary hymn, Scripture, prayer or special numbers precede it.)

Miss Miller: "Well, girls, I think you all know what our big work is this evening. It is one in which I am sure you should all be interested."

Caroline: "Of course we know and we're all realy to help."

Magdalene: "Don't say 'we,' for I'm sure I can't imagine what it is."

Edna: "Why, Magdalene, don't you know that this is November and it's nearly the middle of the month?"

Grace: "Yes, and if we don't get our Christmas mission boxes sent soon they won't reach the mission stations in time."

Miss Miller: "Yes, of course, that's what I meant."

Magdalene: "Well, it may be the time but I can't see why we should put ourselves out to send Christmas gifts to people who never give us anything."

Caroline: "But think how disappointed they will be if nothing comes this year."

Grace: "Yes, and we've always done it."

Magdalene: "But I don't have much to spend at Christmas anyway so I guess you need not count on me for anything."

Edna: "I don't have much either but when I think how disappointed they will be I want to help a little."

Miss Miller: "Now, girls, you have given a good reason why we should send the boxes but not the best. Remember that the true secret of a happy Christmas is sharing it with others. Magdalene, I'm not so sure that the people of foreign lands don't give us anything. I hope you will think it over and change your mind."

Scene Two

Time: Christmas Day.

Setting: A davenport or large easy chair at one side of the platform with a telephone near. The other side of the platform should have a table with a number of unwrapped packages and boxes.

Characters: Magdalene; representatives from various countries, if possible, wearing the costumes of their native land, or in plain robes.

Magdalene: "Well, this has been a busy Christmas Day and I have had such a lot of nice gifts. But I feel so sleepy I guess I'll sit down and rest a minute." (Sits down and falls asleep.)

(Spirit from China enters and speaks as she stands by the packages.)

China: "You said that Caroline gave you this vase today but I wonder if you know where it really came from. Months ago we labored in China to decorate this glass for your room. Perhaps you forgot the long hours we work at a very small wage that you might have these pretty things. We make them for you and yet have so little for ourselves."

(She retires and Porto Rico appears.)

Porto Rico: "I think you forgot us when you thanked your brother for this box of candy. Down in Porto Rico we labor very hard in the sugar cane fields. The sun sometimes seems unbearable but we must not stop because we must raise the sugar for your delicacies. We are oppressed by superstition and pleasures are so few that we feel bad when your gifts do not come."

(Porto Rico retires and a Negro girl from the South enters.)

Southern Girl: "I'm glad that you liked the cloth for your new dresses for we worked hard in the cotton fields this year. We try to be happy but sometimes we get discouraged for the gifts to some of the missions have been so reduced that the little schools have been discontinued; we cannot afford to hire teachers."

(She retires and an Indian or Eskimo boy from Alaska enters.)

Alaskan Boy: "It was your father I know who paid for the fur neckpiece you received for Christmas, but we boys in Alaska were the ones who walked miles through the snow to set the traps where the fur animal was caught. Now we hear that some mission hospitals are closed for lack of funds to carry them on. This will be a bad winter for us."

(Japan enters as the Alaskan boy retires.)

Japan: "Do you know, it took a good many aching backs and tired feet and hands to care for the silk worms and to watch the looms that wove the silk scarf you have there? Even the little children in Japan have to work very hard and we seldom have for our own any of the nice things we make for you."

(An Arab or a Hebrew child enters.)

Arab: "I see that someone gave you a fine Bible. Did you ever think where it came from? I know that it was printed in your own country but don't you remember where all these things happened? My land, Syria and Pal-

estine and Arabia, was the scene of the Old Testament stories and the blessed Christmas Day you love so much, celebrates the great event that happened in a little town in what is now a mission field. What if we had kept that story to ourselves and had never told it to you who live in the West? We have given you the knowledge of the greatest Christmas gift of all."

(Representatives of all the countries retire. Magdalene awakes, sits up and rubs her eyes.)

Magdalene: "Why I must have been sleeping. I must have dreamed for I felt as though my gifts had been talking. I'm going to call Miss Miller."

(Takes up telephone and calls number.) "Hello... Oh Miss Miller, I've had the strangest dream just now and I think I know now what you meant last month when you said you weren't so sure that we did not receive our gifts from people of other lands. You know I think that everything I got for Christmas this year really came from someone who was not so fortunate as I. I'm terribly ashamed that I didn't help with the gift boxes this year. I want you to know that I'm starting right now to plan for next year... You're happy?... Well, I'm happy too but I think that next Christmas will be much happier than this one was... What?... Oh yes, of course I'll tell the girls all about my dream at the next meeting. Good-bye."

(If the lights can be lowered while the various gift givers speak, it will be effective.)

HELPS FOR MISSION STUDY-BOOK PROGRAMS

Quoted from *God and the Census*

"We created the Indian problem" said someone at the Washington Congress, "by stealing the Indian's land. And we created the Negro problem by stealing the Negro to work that land." (Page 81.)

When we get to the point where we are emphasizing again the things which divide us; when, for the sake of denominational position or personal

glory, we confuse children in the faith with differences which, if they really mattered, Christ himself would have clarified explicitly, is the fine flame of our spiritual zeal not dying down? (Page 144.)

"We wish once more to say what the Home Missions Council has repeatedly said, that we are convinced that the time has come to eliminate competition in home missions. We are unequivocally opposed to the use of mission funds for the maintenance of competitive enterprises." (Page 148.)

"For a century the church in America labored under the conviction that it must expand and press on. If that sense of imperative need has been lost, we must recreate it in the church." (Page 150.)

The quality which has been lost out of our giving is the giving of *ourselves*. We have talked about giving what we possess. As a matter of fact, often we have made our contributions to the cause of Christ out of what has been left over from automobile tires, parties, clothes, cosmetics and chewing gum. We have forgotten that the cross of Christ can go forward only upon the *sacrifices of his people*. God does not want us to do the easy thing; he calls on us to do the hard thing. He does not want the time which we call spare time; he wants the time which will really cut into our lives. He does not ask us for contributions we can afford to make; he asks us for contributions which mean a sacrifice when we make them. Just before Walter Rauschenbusch died, I heard him lecture. To facilitate the asking of questions, inquiries were written upon slips of paper and passed to the platform. The first one read asked, "What does the church most need today?" Like a flash came the answer, "The restoration of the cross." (Page 151.)

If you cannot give *yourself*, the rest does not count. It may be a gift of service in the church or in a mission, or it may be a gift of funds, but you cannot give really except of yourself. Only through such giving can the Kingdom of God go forward.

There is no particular reason for believing that a young man will love the Japanese in Tokio if he abhors the Japanese in Los Angeles.

"We must find God again and walk His way." (Page 155.)

Most certainly we cannot expect a quickening of spiritual power in either young or old until God has a more real place in our lives. And this must be not a general process operating through organization propaganda, but a definite experience in the heart of each one of us. The Washington Congress quoted the words of Stanley Jones, "We cannot go further until we go deeper," and continued:

"The band of men who nineteen hundred years ago went out to transform the world were moved by the conviction that there is but one 'name under heaven given among men whereby we must be saved.' That conviction had been born in them of a great personal experience. They had known Christ and he had made their lives pageants of triumph in him. Through him they could do all things. Him, therefore, they believed to be sufficient for the transformation of all their fellowmen....."

"Wanted, Faith in Something." (Page 158.)

Our missionary problems will be solved when our spiritual problems are solved; when you and I live daily as in the sight of God. Our budgets are bankrupt because there are so many of us whose spiritual lives are bankrupt. We count our houses, our lands, our cars, our books, our stocks, our bonds. We count everything and everybody, but we do not count God. (Page 158.)

When those who count themselves His followers, begin to count Him in their own lives, then He will be counted throughout the life of the world. (Page 159.)

QUOTATIONS

(Various Sources)

"We can be sure that humanity will not let many churches die which serve great human needs. If it carries out

the program which Jesus made the test of a judgment day, the church in the wildwood will flourish into that day." (*The Rural Billion*, page 143.)

"As you ride along the highway or walk across the countryside take thought of the man who plows in the field or sells garden truck at the roadside stand. Consider the food upon your table and discover its price, not in cents but in toil and hardship." (*The Rural Billion*, page 148.)

"Give a thought to the injustice done to boys and girls who crawl on hands and knees in the beet fields across damp loam and pull weeds with hands that should fondle a toy." (*The Rural Billion*, page 148.)

"Humanize this problem in arithmetic, if it costs the farmer ninety-four cents to produce a bushel of

"Without a large body of independent and self-respecting farmers, and with her city populations demoralized by idleness, vice and luxury, Rome was in a position to fall a prey to the more vigorous invaders of the north."—J. M. Gilbert.

GOD, LOW BROODING ON THE DEEP

Prize Song, Music by Laura Baker Long;
Words by Harry Webb Farrington

This music, composed by Mrs. Laura Baker Long, of Philadelphia, won the award offered for the most appropriate tune written by any member of the methods classes in three of the largest summer institutes in the United States. We congratulate the Philadelphia Interdenominational Institute.



wheat which sells for sixty-five cents, how long will a calico dress last the farmer's wife?" (*The Rural Billion*, page 148.)

The Motto of Benedictine Monks in the middle ages, "By the power of the Cross and the plow." *Cruce et aratro*. Happy the man who from ambition freed A little field and little garden feed; The field does frugal nature's wants supply, The garden furnishes for luxury, What farther specious clogs of life remain, He leaves for fools to seek, and knaves to gain. —Abraham Cowley.

"Farming is not only the most ancient, but the best of all professions, for divine nature made the country, but man's skill the town.—Varro (3d book on Agriculture.)

GOD, LOW BROODING ON THE DEEP

God, low brooding on the deep
Until awakes the earth,
Hover near my soul asleep
And give me holy birth.

Spirit, touching bush aflame
In lonely desert place,
Grant me courage in Thy name
The hardened thrones to face.

Lightning, from Mount Sinai, stern,
Soft-tempered in the shrine,
Make the altar coals to burn
And daily kindle mine.

Dove in air at Jordan's stream,
Angel in wilderness,
Watch beside my cross's beam
And guide mid hostile press.

Mission's Torch, disciple's Tongue,
In brothers' one accord,
Herald peace, good-will among
The nations of our Lord.

**FOR CHAPTER IN "CHRIST COMES
TO THE VILLAGES": HE
HEALS THE SICK**

HYMN

(Any long Meter Tune)

At even ere the sun was set,
The sick, O Lord, around Thee lay;
O, in what divers pains they met!
O, with what joy they went away!

Once more 'tis eventide, and we
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well;
And some have lost the love they had;

And some are pressed with worldly care;
And some are tired with sinful doubt;
And some such grievous passions tear,
That only Thou canst cast them out;

And none, O Lord, have perfect rest,
And none are wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within.

O Saviour Christ, Thou too art Man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would
hide;

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

—*Lutheran Common Service Book.*

MY PRAYER

BY ELSIE JANIS

God, let me live each lovely day,
So I may know that, come what may,
I've done my best to live the way
You want me to.

Forgive me if I do not pray
The ultra-sanctimonious way
In church on every Sabbath day,
As some folks do.

Just let me know if I should stray,
That I may stop along the way
At any time of night or day
And talk to you.

**A MESSAGE OF FRIENDSHIP AND APPRE-
CIATION TO THOSE WHO HAVE MADE
USE OF THE METHODS DEPARTMENT
DURING THE PAST THREE YEARS**

It is with real regret that I have
found it necessary to resign from the
editorship of this department because
of the demands of another line of work
to which it would seem God has called
me.

I wish to thank the hundreds of my
readers in England, Wales, Scotland,
Australia, Mexico, Korea, Persia, Can-
ada, and the United States, who have
through these years heartened me
with their kind letters. My only re-
gret is, that I did not serve you better.

May the year 1932 be for you a year
of great spiritual growth by reason of
the indwelling of the Holy Spirit as
Guide, Teacher, and Interpreter.

MRS. F. I. JOHNSON.

ON THE INDIAN ROAD

BY PEARL D. LONGLEY, Markapur, India

I love to meet the common folk
Who travel the Indian road,
Whose feet are dusty,
Whose backs are bent
Beneath their daily load.

The women who come in the early morn
To glean in the harvest fields,
Whose hands are gnarled
By humble tasks,
Such tasks as poverty yields.

The men who work in the fields all day,
Whose stride is firm and strong,
Who stop for a chat
Or a friendly word
Nor wish to hurry along.

The man with a little tired child
 Swung on his shoulder high,
 With her chubby hands
 In his matted hair
 Who smile as they pass me by.

There are children trooping along to school,
 There are others who cannot go
 Whose bodies are thin
 And bent with toil
 Whose feet are tired and slow.

At evening, when the sun is low,
 Bearing their loads of grass,
 Come friendly women,
 Who peer at me
 And talk to me, as I pass.

There are travelers there of every kind
 Of high estate, and low,
 Some are gay
 And some are sad
 In the highway's ebb and flow.

I sometimes meet a scornful one
 Whose heart is full of pride,
 Who passes by
 With garments drawn,
 As I step to the other side.

But most of the folk that I meet on the road,
 Will answer smile for smile
 With such as these
 The Master loved
 To talk and walk the while.

He loved to talk and walk with them,
 For their hearts were simple and kind,
 He shared their sorrows
 And healed their ills,
 He opened the eyes that were blind.

And so He will meet the simple folk
 As He travels the Indian road,
 He will wipe the dust
 From their weary feet
 And lighten their heavy load.

He will enter their homes as in Galilee,
 Their humble food He will share,
 And His glory and love
 Shall shine in those
 Who truly meet Him there.

—From *The Baptist Missionary Review*.

BEST METHODS FOR NEXT YEAR

It is with sincere appreciation for her helpful cooperation in supplying "Methods for Workers" for the past three years that we bid God-speed to Mrs. F. I. Johnson as she turns from this department to take up other important responsibilities. At the same time we welcome most heartily Mrs. Estella S. Aitcheson, of Granville, Ohio, who will supply the "Tested Methods of Work" for the coming year. Mrs. Aitcheson has had long experience in the promotion of missionary interest in the Church at home. She has been a regular contributor to "Missions" and has a wide acquaintance in many church and missionary circles. We bespeak for Mrs. Aitcheson the hearty cooperation of all. Suggestions, questions and descriptions of methods found useful by pastors and others in promoting missionary interest in churches, Sunday-Schools, missionary societies, young peoples' work and in the home, may be sent to Mrs. E. S. Aitcheson, Granville, Ohio.

EDITOR.

WOMAN'S HOME AND FOREIGN BULLETIN

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Federation of Woman's Boards of Foreign Missions of North America

THE AIR AND PRAYER

BY MRS. F. I. JOHNSON

If radio's slim fingers can pluck a melody
from night
And toss it o'er a continent or sea;
If the soft petaled notes of a violin
Are blown o'er a mountain or a city's
din;
If songs like fragrant roses are culled
from thin blue air,
Then how can mortals wonder
If God hears prayer?

In every part of the world where the airplane dips its wings and ties up the world to them, you will find on the twelfth of February next earnest groups of women and girls gathered together for the purpose of uniting their hearts in using the very real medium of the air through which to speak to the Great Heavenly Father of us all in behalf of the whole world, especially of its childhood.

Perhaps no two countries are more vitally in the thought of the world today than are Mexico and India. It is from these two nations that the World Day of Prayer Committee has chosen the two women to prepare the "Call to Prayer" and the program for the 1932 observance—Sra. Elisa Strozze de Pascoe and Mrs. H. A. Yusufji, before her marriage, Helen Tupper.

Though born in the state of New Mexico, of Swiss and Spanish parentage, Mrs. Pascoe's family moved to Mexico when she was five years old. She has always considered Mexico as her home and is a Mexican citizen.

Her parents were Catholics but they sent their children to Protestant schools and from her earliest youth she attended Laurens Institute, a mission school in Monterey. Her American schoolmates invited her to attend the English Sunday-school. However, she often attended mass at four o'clock

in the morning and also took pains to inform everybody that she was a Catholic.

The day came when she found herself face to face with the need of decision. It was not in vain that she



MRS. H. A. YUSUFJI

had throughout her primary and high school years listened every morning in the chapel to the hymns, the Scripture reading and the short talks of the teachers. She began to long for a Bible of her own but feared to ask her parents for it. She began to pray for one as she heard in chapel the reading of Matthew 21:22. On her sixteenth birthday she was rejoiced to receive the gift of a Bible from four of her teachers. Immediately she turned to

the New Testament and underlined the verse which had been such an inspiration to her. She spent much time with her Bible (which she still keeps), but at the same time she had many Catholic friends who were trying to persuade her not to attend a Protestant church. The climax came two years later. It was Holy Week, and one who has spent Holy Week in a Catholic country cannot fail to be impressed



SRA. ELISA STROZZE DE PASCOE

with the varied ceremonies and the numberless pilgrimages to the many shrines. Good Friday found her in the Cathedral with two fanatical friends. They listened to the priest as he spoke on the Seven Last Words. The sermon made a deep impression on her young soul, and at the end of the service all present were invited to consecrate their lives to God by signing their names in an immense book kept in the adjoining chapel.

At the same time revival services were being held in the Methodist Church and all of her friends were

praying for her. The pastor talked to her of the need of a definite acceptance of Christ as her personal Saviour. She had read many books on salvation through faith so that before the service was over God deeply convicted her of sin, and suddenly the light of the knowledge of Christ as her personal Saviour filled her life with joy. "Old things passed away, all things became new."

Two years later she entered the Training School in Nashville, Tennessee, where she completed the prescribed course of study in the Biblical Department. At the same time romance made its appearance. A young preacher from Mexico, whom she had never seen in her country, came to Nashville to enter Vanderbilt University. As they were the only Mexican students they soon met and naturally had to practice their beautiful Spanish language.

After graduating she worked for two years in Holding Institute. By that time Mr. Pascoe finished his theological course and they were married in 1916, returning at once to Mexico City as a pastor. In September, 1930, when the two Methodisms were united, Mr. Pascoe became the first bishop.

Last year Mrs. Pascoe was elected President of the Union Nacional de Sociedades Femeniles Cristianas (an interdenominational union of seven denominations: Presbyterian, Disciples, Friends, Pilgrims, Nazarene, Congregational, and Methodist). The special work of the Union is the publication of a paper, *Antorcha Misionera* which circulates in Cuba, Puerto Rico, Colombia, Argentina, among Spanish-speaking people in the United States and in Mexico.

Is it now strange to you that Mrs. Pascoe, one mighty in prayer and works, should have been asked to prepare the world "Call to Prayer"? May the air be filled with prayer on February 12, 1932.

If you had been in Whittier Hall of Columbia University during 1929 and 1930, you would have seen passing in and out in quest of her M. A. a beauti-

ful young Indian woman from Lucknow. It is she, now Mrs. Yusufji, to whom we are indebted for the program for February 12.

For some time Mrs. Yusufji was a member of the faculty of Isabella Thoburn College. Her marriage to Doctor Yusufji, a graduate of Princeton, takes her to Jubbulpore where they will work in the Theological Seminary. Her specific field is to be the wives and children of the preachers, the end in view being the preparation of consecrated Christians who will devote their lives to the service of their country.

Mrs. Yusufji writes: "I hope that this program will help prayer to mean to many other young women what it means to me. I have not had an easy life; it has been the prayer of faith that has strengthened me at every turn."

These two women, one from age-torn Mexico, the other from storm-tossed India, see but one hope for the world—it is in Him who taught us to say, "Our Father."

ADAPTATIONS OF THE WORLD DAY OF PRAYER PROGRAM FOR YOUNG PEOPLE'S GROUPS

BY BERNICE HALL LEGG

Lowered lights at the beginning, quiet music, preferably the playing of hymns which direct the thought to prayer, and above all, an attitude of reverent expectancy on the part of those who have the meeting in charge, inevitably communicating itself to the gathering group, will create the atmosphere of worship.

The program, "Hold Fast in Prayer" is so widely appealing in its spirit and content, that young women's groups everywhere may use it with profit. The interpolation of some dramatic features, while desirable, should not be over-emphasized, or so prolonged as to break the unity of the original plan.

During the Lord's Prayer (page 3) have the hymn, "Jesus Shall Reign," played very softly. At the close of the prayer, increase volume of music

slightly, to provide accompaniment for several young women who enter in costume, representing participants in the prayer service from mission fields abroad and at home. These take places quietly in seats near the platform and become part of the worshipping group. After the verse by Alfred Tennyson (page 4), these visitors may enact a scene purporting to be a recital of their experiences in observing last year's World Day of Prayer in their several home centers. Where costumes are not available or desired women impersonating missionaries may speak briefly.*

The presiding officer introduces the narration by saying:

"How often we sing that ancient hymn with its prophecy that

Jesus shall reign where'er the sun
Does His successive journeys run!

To Him shall endless prayer be made
And endless praises crown His head.

but have we realized how literally it is being fulfilled, and how by our united efforts on this sacred day we are actually encircling the earth with our prayers?

As o'er each continent and island

The dawn leads on another day,
The voice of prayer is never ended,
Nor die the strains of praise away!

"A world at prayer! What an uplifting thought! We are not just 'two or three,' we are a multitude. And not for one brief hour do our voices ascend to the Father, but from sunrise in New Zealand to sunset in Honolulu, for forty hours, the prayers of devoted women arise to the throne.

"Shall we listen while some of our friends tell us of their part in this offering of praise and thanksgiving?"

Japan: The sun had scarcely turned to gold our snow-capped Fujiyama, when throughout all the villages and cities of my country we gathered for prayer and the singing of hymns. Our missionary teachers told us that it would be so everywhere that day, and we felt that

* The material for these sketches was gathered by Miss Florence G. Tyler.

we were touching hands with other believers across all seas and lands.

Korea: In Korea, a whole day seemed not too long to spend in prayer. I am but one of many Bible women who gathered together from all over our District. Girls from the Bible Institute came, and even younger ones from the night school, all uniting eagerly in song and in prayer for the Lord's work.

China: The Day of Prayer means much to us in China. We, too, made it a day of joyful fellowship and worship. Many came at an early hour, bringing their babies, and in some of the villages it has become the custom for our men to prepare the meals at the church so that it may be a day of family prayer for all.

India: Under the banyan trees, in the tamarind groves, in chapels and in the great churches, the women of India assemble reverently and eagerly for the observance of this holy day. Many wear their wedding garments in token of the importance of the event—this one day of the year when they are one with the Christian women of the world as they pray for the spread of His Kingdom.

(The solo, "In the Secret of His Presence," page 4, may be sung here.)

Africa: (This part should be taken by one representing a missionary.) My beloved black Africa is not outside your charmed circle. At the beat of the drum the women leave their work in the fields and huts and hasten to the appointed place, sometimes as many as fifty in one group. From miles around they come, and when they go home, they separate, visiting other homes, praying and testifying as they go, till the whole district feels the influence of the meeting.

Europe: (Another person in European dress speaks.) We of the American Church in Rome held our own prayer service and felt deeply grateful for the spiritual fellowship which is the heritage of the Christian everywhere. The Protestant women of Paris observed the day also, and we know that other groups met in parts of Holland, Denmark, Germany and Wales.

America: (One person may give briefly items from several centers.) From our largest cities and the remotest borders of our land come messages from those who have united in prayer for our great cause. Radio carried the program over eighteen stations, the printed page found its way not only to crowds assembled in houses of worship, but to the homes of shut-ins who could thus participate with the world group. In our southern mountains families walked miles over unspeakable roads to attend a meet-

ing. South America, the Indies, Mexico and Canada had their part. In Alaska a group of native women met, prayed and contributed twenty-five dollars for the specified world-wide projects; and so, on and on, to Honolulu, verily a volume of prayer encircling the earth.

American speaker concludes with bowed head:

We thank Thee that Thy Church un-sleeping,

While earth rolls onward into light,
Through all the world her watch is keeping,

And rests not now, by day or night.

Solo: "Spirit of God Descend Upon My Heart" (page 5). Use first two and last verses.

Following this solo, the leader may announce a period of silent prayer, followed by prayers, voluntary or previously assigned, covering special needs listed upon page 8. Conclude with the united prayer (page 7) which precedes the offering, and follow the regular program to the close.

The success of the offering will be greatly enhanced if individual societies will procure the very attractive leaflets which have been prepared by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. Use these leaflets in the meeting preceding the World Day of Prayer, February 12, 1932, and appoint four young women to present the projects dramatically or as best suits the local organization.

TOGETHER

Thou hast on earth a Trinity—
Thyself, my fellow-man, and me:
When one with him, then one with thee;
Nor, save together, thine are we.

—John Banister Tabb,
Quoted in "Christ in the
Poetry of Today."

DISARMAMENT

BY CARRIE CHAPMAN CATT

It is said that every controversy has two sides. Naturally, there can be only one right side, and after much lengthy talk concerning every new proposal, the world comes to agreement as to which the right side is. At pres-

ent the controversy concerning the question of disarmament is in progress. Shall the world disarm or not disarm?

It happens that there are Americans who propagate for a big navy. "The biggest navy in the world would be most appropriate for us," they say. "The swiftest of all airplanes and submarines; the poisonous gasses we should have. The most destructive guns, together with all the latest development of each type of war equipment should be ours." The reason urged is that a surprise attack may be made upon us at any time in which case we will need for self-defense a complete war preparation. That may sound logical to those who have no further information.

The truth is, however, that since the Great War a peace machinery for the self-defense of all nations has been carefully erected. There is a League of Nations with most of the chief nations of the world in its membership. Each nation member has obligated itself not to go to war and to settle any disputes arising between any other nation and itself by peaceful means. There is a World Court to which nations may submit many questions to the wisest and most distinguished judges in the world. Dozens of treaties have bound groups of nations to submit any controversy to arbitration. Lastly, the Briand-Kellogg Pact has obligated most of the nations of the world to renounce war and to settle all their international disputes by peaceful processes. With a determination by all the nations not to join in wars, what need is there for great war preparation?

From this situation three curious facts confront us.

1. No nation can now go to war, unless attacked, without dishonorably violating one or more solemn agreements never to go to war.

2. If a chief nation should violate one or more of these sacred pledges, it will forfeit its honorable status among the nations and be called by the opprobrious term of aggressor. The penalty may be heavy.

3. If a nation enters a war upon the pretense of self-defense, an investigation into its motives will follow, and if it is proved that self-defense was not the real motive, it will not only receive the penalty of an aggressor nation, but an additional loss of confidence which always attends a perjury will be its fate.

Consider for a moment the result of the Great War:

COST IN MEN

Dead	10,873,000
Wounded	20,000,000
War Orphans	3,000,000
War Widows	5,000,000
Refugees	10,000,000

Debts weighing each nation down to the verge of bankruptcy produce a problem never before known. "It will require," says Philip Snowden, Chancellor of the British Exchequer, "seventy-six million days of labor each day by British workmen for the next sixty years to produce the means to pay America alone." Said John Maynard Keynes, "We shall be paying the United States each year for sixty years a sum equivalent to two-thirds the cost of our navy, nearly equal to the total expenditure on education, more than the total burden of our pre-war debt, more than the total profit of our mercantile marine and the whole of our mines together."

The United States, being more fortunately placed than most nations, loaned to European nations at different times and in different forms to meet expenses of the war \$10,338,000,000.

The war was followed by a universal depression in business, an enormous unemployment, the prevalence of diseases spread by means of the war, unspeakable crime, unrest, and many other forms of human misery.

Which side are you on? The reduction and limitation of war equipment and the establishment of peace, or the continuation of war with all its horrors? Is war civilized? Can the world afford it? Could not civilized people abolish it? Could not sensible nations spend the money they receive from the taxes of the people in ways

to produce more comfort, happiness, and progress?

If you wish to bring the world over to the right side of this controversy, help us to carry to Geneva the largest and most impressive demonstration of the sentiment of this country.

The Federation of Woman's Boards of Foreign Missions of North America, and the Council of Women for Home Missions are members of the National Committee on the Cause and Cure of War. That Committee, through its federated organizations, is circulating a petition to the International Disarmament Conference, and we beg you to secure blanks of this petition from the above offices. Circulate them among your own and any other organizations, groups of American citizens, schools, churches, clubs, societies, and send them in to be added to the great petition when it goes to Geneva on January 1, 1932.

Our petition says: "Clearly, the next step is the bold reduction of every variety of armament. To do less than this would violate treaty obligations, awaken suspicion and incite fresh war talk."

Already the women of England have secured over 1,000,000 signatures to their petition, and in Holland, where the petition has been circulated by the United Press, the signatures to their petition have reached over 2,500,000. We must be up and doing if this great United States of America is to keep pace with the rest of the world.

Sixty nations of the world are together spending annually over \$4,000,000,000 in preparation for "the next war," which should never come. Why not save the money for better use and avoid the inevitable catastrophes which are the price of war? Brave military men have been immortalized as the world's greatest heroes. A new type of hero must now come forward—the hero who will lead the way to demilitarize society. In this day and generation it will be done. Join hands with those who want a civilized world of peace.

A CALL

The call to the Seventh National Conference on the Cause and Cure of War has been issued by Mrs. Carrie Chapman Catt. Delegates from eleven women's national organizations will meet in Washington, D. C., January 18-21, 1932, to consider those problems "which handicap the progress of the coming substitution of peace for war."

Such distinguished authorities as James G. McDonald, Dr. James Shotwell, Dr. D. F. Fleming, Will Irwin, and Mrs. Catt are on the program. Round tables, luncheon discussions, questions and answers, and convention discussions offer variety to the sessions. Rachel Conrad Nason who was chosen last year by the National Committee on the Cause and Cure of War to conduct a thorough investigation of the Polish corridor has been at work upon her task for several months and will report her findings to the Conference.

The Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions consider it most important that church women be adequately represented at this Conference. Either organization will be glad to supply detailed information.

WAR

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, waste of tears,
Waste of youth's most precious years,
Waste of ways the Saints have trod,
Waste of glory, waste of God.

War!

—G. Studdert-Kennedy.

THE GOAL

There can be no final goal for human institutions; the best are those that most encourage progress toward others still better. Without effort and change, human life cannot remain good. It is not a finished Utopia that we ought to desire, but a world where imagination and hope are alive and active.—Russell.



WORLD-WIDE OUTLOOK



LATIN AMERICA

Mexico in the League of Nations

WHEN Mexico entered the League of Nations, it was, says the *New York Times*, with a reservation in regard to the Monroe Doctrine. Porfirio Diaz, who had reason to remember the good offices of the United States in the matter of the French occupation, was friendly to the Doctrine, though he subsequently proposed that "the Doctrine of America" should be substituted, each republic proclaiming that an attack by a foreign power upon the independence or territory of one would be considered an attack upon the rest. The reservation of the Monroe Doctrine drew from Carranza a declaration to the governments represented in Paris that "Mexico had not recognized and would not recognize this doctrine, because, without the consent of all the people of America, it would establish a situation regarding which they had not been consulted; therefore, this doctrine attacks the sovereignty and independence of Mexico and would set up and establish a tutelage over all the nations of America." The Monroe Doctrine, according to Mr. Elihu Root, is based upon "the right of self-protection recognized by international law."

Work for Mexican Indians

UNDER the Presbyterian Church in Mexico, three well-trained men have taken up work among the 227,000 Maya Indians. A house, ponies and saddles are a part of the equipment. A mission has also been opened for 517,000 Mexicano Indians, the second largest Indian tribe in the three Americas.

The Latin American Prayer Fellowship is making contacts with the large

tribe of 208,000 Othomi Indians, which adjoins the great Mexicano tribe. This year an opening has thus been made to reach between 750,000 and 1,000,000 Indians, a far larger number than in any previous year. They are *not* evangelized, and have not an adequate number of workers, since there are but three workers to one tribe of 227,000 Indians, and in the other tribe one worker, with four in training, for a half million. For the first time in Mexican history, definite and aggressive work has been undertaken for these larger tribes.

Strategy in Belize

THE capital of British Honduras recently emerged from the obscurity in which Lindbergh left it to stretch itself across our newspaper headlines. Normally, Belize is one of the quietest places mentioned in the geography, being the port of entry for the least developed section of the North American continent.

Before the hurricane in British Honduras, the chief landmark of the town of Belize was a Catholic missionary institution, St. John's College. Although the peoples of the Central American countries are largely Catholic, the governments are frequently anti-clerical. Catholic schools are subject to political supervision, and their properties are exposed to confiscation. Therefore the Roman Church has placed its one large school in all Central America under the protection of the British flag at Belize. Students are recruited from the surrounding republics. The school is in charge of a group of Jesuits who have their headquarters in St. Louis. After the younger members of the Society of Jesus have completed their college training they are sent out to Belize

to teach for a term of years, and then brought back to the United States to study theology. The recent storm apparently caused the destruction of the college buildings, which were on the water front, and the death of many of the students and faculty as school was in session. — *The Congregationalist*.

Trained Leaders for Porto Rico

MISS ETHEL ROBINSON, head of St. Catherine's Training School for Church Workers in Santurce, Porto Rico, emphasizes the necessity of proper training for missionaries. "A college course is not enough," she said, "but should be supplemented by special training. The object of American missionaries going overseas is to give the best there is in them for the training and development of native leaders who will train their own people to carry on the work. Brazil, Haiti, Mexico and Porto Rico train their own clergy. Porto Rico has in St. Catherine's School a means of training its women leaders, numbers of whom have already done splendid work. Latin-American countries are more and more demanding self-government in all their activities which increases the urgency for developing native leaders for the church's work."

The Call of Brazil

BRAZIL needs more missionaries, especially in the Amazon valley and the table-lands of central Brazil. The vast hinterland, now shrinking in size because of the new motor roads, demands an active missionary campaign," says the Rev. Erasmo Braga, D.D., an outstanding Brazilian educational and religious leader.

There are now twenty-three Protestant Missionary Societies with about five hundred missionaries (including wives) at work in some eighty residence stations in Brazil. The native Christian staff numbers 713, of whom 250 are ordained men. The Evangelicals have 750 organized churches with over 122,000 communicant mem-

bers, not counting the 350,000 members of the German Lutheran Church in the southern states.

The present population of Brazil is over forty million. This means that thirty-nine million are non-Evangelical; thousands of cities and towns are untouched by the Gospel; the vast interior, with over 1,000,000 Indians, is practically untouched. No wonder the Brazilian Christians call for more evangelical preachers and teachers.

EUROPE

British Bureau for Information

THE Standing Committee of the British Foreign Missions Conference has been able to arrange with the Senatus of the Selly Oak group of colleges to undertake to conduct a bureau of information for outgoing missionaries and missionaries on furlough. It is hoped that the new bureau will be able to render great service in dealing with the inquiries which come from missionaries from time to time, regarding facilities for extra courses of study. It will keep in touch with college and other centres where instruction can be obtained, and it is proposed to compile and keep up to date suitable bibliographies. The bureau will also maintain contact with the missionary training institutions in Great Britain and on the Continent, as well as such organizations as the Student Christian Movement. The secretary of the new bureau is Mr. J. C. Kydd, Rendel Harris Library, Griffin's Hill, Selly Oak, Birmingham.

Disarmament Declaration

MORE than 1,250,000 British people have signed the International Declaration in support of world disarmament. This declaration is being signed in forty other countries, and all the signatures will ultimately be presented to the world Disarmament Conference in Geneva next February. House-to-house canvassing is being successfully undertaken and stalls with forms for signing have been set up in the market squares of many towns.

Spain Disestablishes the Church

THE extension of the franchise to women in Spain has been followed by the rejection of Roman Catholicism as a state religion, by a vote of 267 to 41 in the National Assembly. Spain has for centuries been the most solidly Catholic of the large European nations, and the king of Spain has borne the title of "The Most Catholic King." The combined resources of State and Church have made it almost impossible for any dissenting body to carry on religious propaganda. Protestant worship could be conducted only in buildings which had no architectural resemblance to churches and which had no entrances from main streets. If a Protestant school was opened, it was soon surrounded with Catholic schools. Protestant ministers could not perform marriage ceremonies.

It was easier to prevent the people from becoming Protestants than to compel them to remain Roman Catholics. The proportion of the National Assembly that voted to displace Roman Catholicism as the State church is a little more than six to one. Catholicism is no longer the religion of the people so that there is no reason why it should continue to be the religion of the State. The Catholic Church will no longer enjoy a monopoly or exercise a dominant influence upon the political and cultural life of the country, but there is also danger that a majority of the Spanish people will become less and less religious unless the evangelical church wins them to vital religion.

Greece Commemorates Paul's Address

THE twenty-ninth of June is now observed in Athens by a six o'clock evening meeting commemorating the preaching by the Apostle Paul in the Areopagus. The Archbishop of Athens and of all Greece presides over this gathering of five thousand worshippers. There is choral music and the reading by another bishop of Paul's Athenian sermon and of the thirteenth chapter of First Corinthians. This commem-

oration was started five years ago by the Y. M. C. A. at Athens and grew so popular that after two years the Greek church took it over.

Distress in Russia

HENRY WALES, of the *Chicago Tribune*, recently traveled 12,000 miles across Russia, north to south and east to west. He spent forty nights in railway trains, traveling alone so that he might not be "personally conducted" like a "spoonfed tourist." He visited the Kulak concentration camp at Archangel, of which he says:

The dreadful Kulak concentration camp is carefully concealed in Kuzni Chika Church, although the authorities had assured me that the nearest exiles were at Mezen, twelve days' sledge travel away.

At Rostov, Kharkov, Stalingrad and other places I inspected huge new factories, units in the vaunted Five-Year Plan, and witnessed the lamentable inability of the Russians to obtain production.

Through the southern districts I saw the horde of tramps, bums and child waifs, homeless men and boys, thousands of them only 11 and 12 years old, and a few girls, on their annual migration from the warmth of the south to the north. Barefooted, ragged, black and filthy, with long, matted hair and beards, covered with vermin, polluting the atmosphere with the stench of their unwashed bodies, drawn, haggard, gaunt and famishing, they walked the streets, fighting with the dogs and the crows for a morsel of carrion, or sitting day and night in the railway stations, furtively waiting for an opportunity to rifle the pockets of a drunken peasant or stow away in a train when the lynx-eyed G. P. U. cop was not looking.

In the Ukraine and the North Caucasus I visited collective farms and saw conditions so terrible that even local Communist leaders are exhorting Moscow to ease the pressure sufficiently on exporting grain to give the miserable peasants wheat and oats and hay for themselves and their livestock.

I visited in the peasants' mud huts without windows, and noted their listlessness, brought on partly through lack of adequate food, partly by their fatalistic avatism, their fear that they, too, may be shifted off elsewhere as "colonists" any night.

Thousands and thousands of these peasants in their hunger and misery and

weakness, have resorted to "passive resistance." They do not cultivate their lands, they plead illness and inability to work in the fields when the overseer summons them.

In Siberia I saw trainloads of exiles being dropped off with all their belongings, men, women and children, common-law prisoners, political offenders and Kulaks, to colonize vast new areas in this barren region.

Swiss Missions

SWISS (French speaking) Protestants since the War have combined into the Mission Suisse, formerly the old Mission Suisse Romande. Their work is in South Africa and for a number of years there has been a staggering deficit. Friends made heroic efforts from year to year to pay this, but without success. This year at the annual meeting there was much rejoicing and thanksgiving due to the fact that at last a year had been closed without deficit but it has again become necessary to borrow money to carry on!

The Danish Missions

THIS society carries on work in India and China. Recently a fine hospital for women was opened in Mukden, having on its staff a number of Chinese women physicians. The India work has been encouraging, the latest development being the acceptance of the Jeypore Mission. This work was a part of the work of the Breklum Mission that had been cared for during the War by the United Lutheran Church. The Breklum Society found itself unable to assume the burden of the whole field and a group of friends of two missionaries of Danish nationality formed the East Jeypore Mission. This group made overtures to the Danish Mission Society, which unanimously decided to assume the responsibility.

AFRICA

Evangelizing Islam

WILL Christianity regain lost ground among the Berbers of North Africa? The descendants of

St. Augustine's followers were superficially Islamized, but are now being educated and developed by France. The Southern Morocco Mission is reaching the Berbers of the Atlas mountains in the Sous, Agadir and Tarudant; the Bible Churchmen's Missionary Society plans advance from Marakesh to reach the Berbers of the Tadla district in the Middle Atlas; and the Algiers Mission Band is evangelizing by motor car the Saharan Oases and Arab markets. The North Africa Mission reports blessing at all stations. The wide circulation of Scriptures across North Africa gives rise to hope, especially in Morocco.

The results of the Christian work in these areas is provoking violent attacks by Moslems.

New Venture in Cairo

IN CAIRO, a club for girls has recently been opened by missionaries of the Church Missionary Society in cooperation with two other religious organizations. This new experiment among girls between six and fourteen is open every afternoon. Its curriculum includes reading, writing, arithmetic, handwork, sewing and games. The teaching is given by two Egyptian Christian women who are also helped by English and Egyptian voluntary workers, and the numbers attending already are a source of encouragement to the organizers.

Communion in West Africa

STEADY streams of men and women, boys and girls, walk along the paths that lead to the Mission Hill at Efulan (West Africa). They have been travelling for several days; the women and girls carrying babies astride one hip, or seated in a sort of sling made from skins. In the houses on the hill—workman's town, teachers' town, everywhere—there is an unusual stir. Guests are being entertained over the week-end.

Many have come a distance of twenty miles, for those who have successfully answered the questions put

to them by the church session, who have regularly contributed to the church, and who have led lives as real persons of God, will be admitted to full church membership and sit down at the communion table in remembrance of the Lord Jesus. On Sunday morning over 2,000 people gather in the House of God to hear His word. So the Efulan church is growing. It has recently taken over a "foreign mission field" far to the north, and several young men have gone there to preach the Gospel of Christ.—*Mary E. Hunter.*

Helping Egypt's Farmers

AN INTERESTING phase of Assiut College work is the agricultural department, still in its infancy. Mr. M. C. McFeeters is experimenting with vegetable, fruit and cotton growing, and with chickens and dairying, although he is greatly handicapped by a lack of any definite appropriation. He is convinced that dairying holds the most promise. Cotton, which has been for years the cash crop of Egypt, is not as profitable as formerly, and is an extremely speculative crop. The department aims not only to train practical farmers, but to afford students who are prospective preachers and teachers a knowledge of the basic industry of the country, and an understanding sympathy with the Egyptian farmer and his problems.—*Woman's Missionary Magazine.*

Pray for Eritrea

PASTOR J. IWARSON, of Eritrea, reports:

Work for the Moslems of Eritrea is in the schools of the station of Gheleb among the Mensa, where we have thirty Moslem boy pupils and twenty Moslem girl pupils. More than twenty have been baptized in the course of the year. The New Testament in Tigre, just now completed, will be of great importance. In the interior of Ethiopia the mission has had an evangelist among the converted Moslems of Socota, and work among them seems progressing well. In Tigray, several Moslems are advancing towards Christ, among them is a young and intelligent sheikh.

I want to present the urgent need of this Swedish Evangelical Mission for prayers. The Colonial Government of Eritrea, in agreement with the Central Government in Rome, for some years has placed grave obstacles in the way of the return of Swedish missionaries to Eritrea, because we are foreign and Protestant. They have greatly restricted our liberty to work and it now seems that they desire to forbid our entrance into the Colony. They have denied permission to disembark at Massaua two new men missionaries and three ladies who had licenses. One of these ladies was the headmistress of the school for Moslem girls at Gheleb, and without her it will be necessary to close the school. Before 1914 we had about thirty missionaries; now the Government action has reduced us to nine, of whom three are in serious need of going home for health reasons.

From Despair to Joy

THE inspector of the Rhenish Mission, speaking of the work in Niassa, says that the first time of despair in this work was the time before the awakening, viz., 1915. The missionaries were despairing because they could see no results of their work among these people. On the field it was a case of desperate struggle, of sighs and prayers to God, and at home a matter of much blame and censure. The Christians, though outwardly well organized, did not seem to have been touched inwardly. Their thought world was still incorrigibly animistic. The Christian teaching was regarded by them only as a new custom or law.

The missionaries' prayers ascended constantly to the throne of God for a real awakening. It came and the new period began with 1916. A nation awoke to God! When the light broke in on them, God had a man ready. He was a faithful Christian, Hoemene by name, who although previously in earnest, was not a truly converted soul. Suddenly he heard the words, "Lost, condemned, sentenced to death." In this extremity he went to his missionary and was led to Christ. His example brought others and the thronging to the house of the missionary became so great that he despaired of his strength. People besieged his

home fifty to a hundred at a time! The time of despair became a time of salvation.

The church of Niassa is at present in the third such period. The 15,000 Christians of the period before the War have grown to 70,000, with 20,000 more inquiring. The 15 missionaries of that period had to be reduced to 10 and of these only 9 are available for evangelistic work. Now the mission is facing the problems of a forming church, education, literature, the revision of the translation of the New Testament, the education of pastors and teachers and the raising up of leaders. The report says, "We are so few in numbers, so weak in resources, that it is a time of despair in ourselves. We look to God. When will our salvation come?"

Change in the Leipzig Mission

NOTWITHSTANDING its restricted income the Leipzig Mission is compelled to extend its work into the plains and thus alter the character. Up to the present its African work has been mostly in the hill country of the Kilimanjaro region, with two centers in the plains: New Moshi and Arusha. It appears, however, that the population of the uplands is not likely to grow much and in view of the millions with which this society is dealing in India the few mountain people seem too few, especially when the population of the plains is growing by leaps and bounds. The two stations mentioned are growing rapidly into cities and the fear is entertained that Islam may spread into these regions. If that were to happen, the stations would be cut off from all contact with each other and the native Christians as well as the missionaries are urging the extension of the work in the plains.

Last year several stations were opened in the plains and now it is contemplated to open two more: Nava-vera and Engaruka. The work among the Masai is growing rapidly, which is all the more gratifying since these people only a few years ago were ex-

ceedingly hostile. Now they are beseeching the mission for teachers. The door of a new movement toward Christianity is thus opened.

Missions in South Africa

WE HAVE by general consent a magnificent opportunity in the mine compounds. Yet I am assured on all hands that many of these heathen natives are already Gospel-hardened. They are so accustomed on Sunday or in the evenings to seeing and hearing half a dozen competing evangelists that they ignore the lot.

And while all this overlapping and rivalry are going on we ignore the startling fact that there are more heathen in South Africa today than there were thirty years ago. Too often you see side by side half a dozen mean churches engaged in an unholy rivalry. I ask all who love our Lord to consider how this must grieve Him as He pleads for us that we may be one, and to join earnestly in His great prayer. So much progress has been made in the last few years that we have grounds for hope. Let us pray in faith that the Holy Spirit may bring us to repentance for whatever sins of ours—scorn, suspicion, ecclesiastical snobbery, faint-heartedness—have contributed to the present disunion and that He may show us God's will.—THE BISHOP OF JOHANNESBURG in the *South African Outlook*.

WESTERN ASIA

With a Movie Outfit

PAUL NILSON, a missionary of the American Board, travels into the country districts of Turkey with a movie outfit. Seven days on the road; seven educational movie shows in six different Turkish towns; attendance averaging three hundred per night; audiences include leaders, such as teachers, officers, merchants, as well as men and boys, many of whom had never before seen a movie.

In the first town of mud houses, half a day's notice through the schools and shops gathered three hundred men and boys. At the end of the trip,

the Turkish teacher said: "We Turks will not do any work like this unless we get paid for it. We must learn to sacrifice."

Jesus in the Wards

INCIDENTS in the Kennedy Memorial Hospital in a report from Alice S. Barber:

"Cheer me with your book," said a Moslem woman beside whom I was sitting, pointing to my Bible; and so the story of the brazen serpent was read with the statement: "For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and why.

A favorite chapter with the women of the ward is Luke 15, for the descriptions fit into their own lives. When passing from bedside to bedside with friendly greetings and inquiries, the invitation frequently comes: "Tafuddali, sit down." So the white bench which fits under the bedstead is pulled out between the two beds, whose occupants are often joined by one or more of those able to walk around, and the Book is opened. Occasionally a particular selection is called for, as: "Now read me about the Sower."

To the tiny children picture books bring much pleasure. "Our Farm Friends," "Our Zoo Friends," the books of birds and automobiles, bring a look of eager interest to many a pale face.

One white lipped youngster, ill with typhoid fever, looked up to inquire: "What wonderful thing have you to show today?" "Pictures, pictures," was his daily plea, and the brightly colored lesson leaves were brought to him, and he knew their stories almost without exception. He had learned about David and Jonathan and Moses when he attended a Christian Bible School.

The patients are always told that a service is held every morning where prayer is offered that God might give the doctor skill and bless his efforts to make them well. Thus "the Divine Healer of Gennesaret" has walked the

wards, not only with the doctor and nurses, but also with all who have ministered to Him and in His name.—ALICE BARBER, in *The Syria News Quarterly*.

Seventy Years of Orphanage Work

IN 1860 during persecutions of Christians by the Druses, thousands of Christians were put to death and more than 20,000 widows and orphans roamed in destitution over the Lebanon mountains. At that time the grandfather of the present director, Ludwig Schneller, journeyed from Jerusalem to Beirut and gathered the first flock of orphans in Syria and brought them to Jerusalem. He began to shelter them in his own house and, in spite of the limited accommodations, he cared for 30 children.

His son now writes: "How wonderfully the hand of God ruled over this house! It has gone through great periods of stress that threatened its very existence. Once there was such a financial stress that it seemed the doors would have to be closed. Once there was a great conflagration which consumed everything that had been built up in 50 years. Then came the World War during which the orphanage was taken away from us and managed for three years by strangers. But the Lord has delivered us and has carried us over as on eagles' wings."

Today there stands the "Schneller District" composed of more than forty buildings, orphanages for boys and girls, schools, day nurseries, home for apprentices, home for the blind, preparatory school, seminary, a home for boys learning trades and parish houses. There is also a great industrial building where the boys learn all sorts of trades. The institutions have an agricultural colony in Bir Salem, with the Philistian orphanage, a small orphanage in Nazareth and an agricultural station in Cheeme. At present 370 children are being educated in the institutions, together with 43 apprentices and 30 tradesmen in the various trades. The fame of the in-

stitutions is so great that last year alone over 450 applications had to be refused.

Island of Socotra

SOCCOTRA is under the protection of Great Britain and contains 1,382 square miles with a population of about 12,000. They are a mixed race of Arabs with a strain of African blood. They speak Arabic. There are no missionaries on the island and we have no record to show when it was last visited by Christians. Probably one of the colporters of the British and Foreign Bible Society visited it in recent years. Socotra was formerly a Christian island but at the end of the seventeenth century was taken over by Moslems.

Persian Rugs and Human Life

KERMAN is one of the centers of the Persian rug industry. About 3,000 women and girls work as weavers in this town alone, 9 hours a day in summer and 11 hours in winter. The majority of these weavers are poor, undergrown creatures with crippled legs. Before the girls are 7 years old, they are apprenticed by their parents. For the five years of apprenticeship the parents receive about \$20.00, and later \$30.00 to \$40.00 a year.

The girls themselves receive no wages. They sit on narrow planks, without support for their backs, and this causes deformity. Most of them are married later in life and the birth of a child involves great danger to about 75% of them. One woman doctor of the Church Missionary Society lives and works among them. She is respected and loved by all and her continued remonstrances are beginning to cause a larger public concern and a desire to remedy these conditions.

INDIA AND BURMA

Christians Ask Religious Liberty

THE educated Indian Christians are, as a rule, strong Nationalists and favor the principles advocated by Mahatma Gandhi. Ten Christians,

representing the Roman Catholic, Syrian and Protestant groups, recently signed the following statement:

"For the preservation of our rights and culture we do not ask for any special safeguards. We rely upon our own inherent abilities, strength and public spirit, and upon the sense of justice and good will of our sister communities."

In regard to religious liberty they make the following statement:

"We are in general agreement with the fundamental rights drawn up by the National Congress. The right of religious liberty implies the right to share with others our religious convictions and experience. We can think of no effective freedom of conscience without the right to preach our faith openly and freely. To us, as to you, the use of corrupt and unfair methods of conversion is distasteful. We condemn them wholeheartedly. . . . We hold that the permeation of Christian ideals of life and society will but enrich the culture and civilization of our country. Good Christians are ever good citizens and we believe that India will never have cause to regret the growth of the Christian Church."

Methodist Anniversary

THE seventy-fifth anniversary of the founding of missionary work in India by the Methodist Episcopal Church will be celebrated this coming winter throughout the churches of India and Burma. A son of one of the earliest missionaries, Bishop Brenton Thoburn Badley, is chairman of the Jubilee Commission. Three special dates will be commemorated: December 7, 1931, seventy-fifth anniversary of the arrival of Dr. William Butler at Bareilly; February 7, 1932, seventy-fifth anniversary of the first Methodist religious service in India, and March 11, seventy-fifth anniversary of the arrival of Dr. Butler's first recruits.

In addition to these special days, various district Conference sessions will be held throughout India and Burma.

In the seventy-five years since the Methodist Episcopal Church entered India there has grown a church with 350,000 members, 2,273 Indian ministers, 140,000 Sunday-school pupils, and 45,000 day-school pupils.

Model Village Plan

WORLD CALL tells of an experiment by which the United Christian Missionary Society plans to teach girls of India the fine art of living. A model village is to be built on twenty-five acres of government jungle land, near the village of Jyotipur. The girls will live in cottages, and while they will be self-governing as far as possible, oversight and training will rest with the teachers. Government Middle School curriculum will be followed, allowing six years instead of four, so that practical work may be introduced.

Around each cottage will be garden space, and at one side of the village, pasture for sheep and cows. Butter and cheese making, poultry raising and bee culture will form a part of the training. Girls will be taught sewing, especially mending—a thing few Indians know how to do; hygiene and sanitation, care of infants; a simple course in civics. There will be leadership courses, giving practice in leading meetings, making outlines of speeches, parliamentary law, and conducting and taking intelligent part in business meetings of various kinds. The girls will deposit their money in a bank, kept by the manager, and draw it out by check. It is also planned to teach religious education, for training the girls to be better Sunday-school teachers, and to teach their own children and to be able to tell stories. Girls in the highest classes will be given practice in organizing and conducting Junior and Senior Christian Endeavor Societies, Mission Bands and Junior Church.

Lutheran Cooperation

FIVE Lutheran Missions in India, the American, the Leipzig, the Danish, the Swedish, and Gossner, are cooperating in the new theological sem-

inary in Madras, which is organized under the official name of High Grade Theological College. It is open only to men who have received the A.B. degree. The several missions each furnish professors for the faculty. The administration is in the hands of three groups, a college council, an executive council and the faculty.

New Native Bishop

A SECOND native bishop was consecrated in October, when the Rev. John Sharat Chandra Banerjee became assistant bishop of Lahore. He has been chosen not simply because he is an Indian, but because he seems, in the natural development of the Church of India, to be the right man for the office. He is enthusiastic, cultivated, experienced. The other Indian Bishop is Bishop Azariah, of Dornakal, consecrated in 1912, who has proved himself a welcome and effective addition to the bishops of the Anglican Communion in India and abroad.

In March, 1930, the Church of England in India became legally the Church of India, Burma and Ceylon.

SIAM

Lepers Give to Missions

THE Chiangmai Leper church has recently forwarded to the American Mission to Lepers a gift of ticals 20 (\$8.85). The superintendent of the asylum, which is under the Presbyterian Board of Foreign Missions, says:

This small gift expresses in a very meagre way their gratitude for the many blessings they have received. Not the least of these blessings is their faith in God and their renewed faith in man. They, themselves, are unable to do direct evangelism but they can send small sums in order that some one else may be used in this Christian work. Every one of the more than four hundred patients in this leper village is a Christian.

On Sunday, July 26, their new pastor was installed. It was a big day for the church and practically every patient was present. After charging the pastor with his duties, the new man conducted the Communion service.

The Leper church is assuming the entire financial support of the new pastor. His principal work will be to visit relatives and friends of leper patients whose homes are in this section of the country. They are keen to have their own families, most of whom are non-Christians, given the opportunity of becoming Christians.

In addition to supporting their own pastor they have promised the sum of ticals two hundred and fifty per year to the evangelistic work of Chiengmai Station, providing a suitable man can be found to visit small groups of Christians who rarely have the chance of meeting the missionary or even the native evangelists. Their interest in Christian work of many kinds is a constant source of wonder and inspiration to me. Within the past few months they have given the big sum of ticals five hundred thirty-four (Tcs. 534). I am quite sure that no other church in Siam can compare with them for gifts and variety of interests.

This small cheque is sent with their prayers that your work among leper people of other lands may continue to be prospered of God.

(Signed) J. HUGH MCKEAN.

CHINA

Non-Registered Schools in China

THOSE who delay registration of the mission school are not "opposing Chinese nationalism" and even breaking Chinese law, as some writers seem to intimate.

The Rev. B. L. Ancell, D.D., of the American (Protestant Episcopal) Church, and principal of Haham School, Yangchow, Kiangsu, writes: "There is no defiance, no opposition, involved in the position of those who urge a further *delay* before registration. . . . We simply omit to claim certain privileges to be accorded *on condition* that we do certain things. We fail to claim certain rights for our pupils: rights to enter certain universities, rights to engage in government service, etc.

"The present welter of multitudinous laws and regulations creates such an uncertainty as to constitute a reason for friendly pause rather than haste. No clean-cut body of school law exists that is applied as law.

"If from the state of school law in China any one thing becomes clear, it is this: That under the regulations,

provision is made for nonregistered schools. Disabilities are imposed upon those who graduate from nonregistered schools. From this, it is perfectly clear that it is anticipated that there will be schools that elect not to register at present.

"Yali (Yale in China, at Changsha) after being actually registered, was 'directed to withdraw its registration and apply again!'

"During two visits to Shanghai in 1930, and one early in this year, I stayed at the Missionary Home, where one meets people from all over China, and found two significant things, viz.:

(a) among those who had tried registration, considerable dissatisfaction was expressed; and (b) I was many times congratulated upon the decision of the Shanghai district of the American Church Mission to defer registration, and was assured that the position was widely endorsed. Numerous missionaries representing several different denominational boards expressed the wish that they had taken the same stand. Dr. John C. Ferguson, long time adviser to the Chinese government, wrote: 'The provisions of the regulation (i. e., the order forbidding religious exercises in schools) do not commend themselves to the good judgment of the average man.'

Newspaper Reports Incomplete

DR. JAMES H. FRANKLIN of the American Baptist Missionary Society has recently made an extended trip in China and gives a report very different from that in the daily press. He says:

A visitor to China may be so impressed with the widespread poverty, illiteracy, disease, superstition, banditry and general disorganization that he will utterly fail to recognize some of the constructive movements. Although I journeyed eighteen hundred miles into the interior of China, I did not find a town of any size that within four or five years had not torn down hundreds or thousands of buildings in order to widen its streets; nor did I find any such town that had not recently paved those widened thoroughfares. In Chengtu, with a population of 600,000, seventeen hundred

miles from the sea, wide thoroughfares had been made and every street in the city had been paved within a period of five years. Schools were being conducted by the Chinese authorities in all of these places, despite the disturbances. Electric lights were being introduced and many of the young people were dreaming of better things for their country.

The United Lutheran Church

THE *Missionstidning for Finland* the official journal of the Finnish National Foreign Mission Society reports that the Lutheran Church Union in China founded in 1920, was made up at that time of five missions, the Norwegian in central Hunan, the Finnish in northeastern Hunan, that of the Augustana Synod in Honan and that of the United Lutheran Church in Honan and Hupeh, as well as the Swedish Church. The mission of the Missouri Synod, the missions of Norway and Sweden, the Basel Mission and the Rhenish Society were outside of the union.

The Lutheran Church Federation meeting is attended by delegates from all over China, so that the territorial extension of the church in China is the most far-flung in the world, although in actual numbers it is relatively small.

At the sixth annual convention the Chinese were in the majority; there were Germans, Danes, Swedes, Norwegians, Finns and Americans as well as a Korean, Japanese and Estonian in attendance. It was a harmonious, and congenial group.

A Chinese Christian, Pastor Chu Hao-ran, was elected president and the first vice-president is Pastor Ai Ho-nan from Honan and the second, Pastor Paul Anspach of the mission of the United Lutheran Church.

Moslems in China

REV. J. FINDLAY ANDREW, a missionary of the China Inland Mission, who has more than twenty years' experience in the Province of Kansu and who is especially acquainted with the problems of missions to Chinese Moslems, reports that Moslems in Kansu Province number

about three millions. Although in other parts of China they are mixed with the Chinese, in Kansu they trace their origin to three races, Arab and Persian, Turkish, and a branch of the old Hun family. Since the beginning of the Manchu dynasty, they have been a constant source of irritation and trouble to the Chinese people, and increasing enmity has been the result. At present Moslem power is in the ascendancy in Northwest China. Very few Christian missionaries are at work among these Moslems and throughout China the Christian approach to Moslems is a neglected task. The successful missionary should be equipped with a knowledge of Arabic, as well as of the vernacular. The task calls for cooperation between the various missionary agencies, and the National Christian Council in China has been asked to reorganize a special committee on work for Moslems through which all the missionary boards working in China might cooperate to deal more effectively with the needs of Chinese Moslems. Special literature, facilities for training missionaries and united prayer are earnestly requested.

A Revival in Manchuria

A REVIVAL of unusual nature in Eastern Manchuria which has attracted widespread attention is going on in the Danish mission in Dairen, according to the *Dansk Missions blad*. Dairen is a large modern city with buildings in western style. There are nearly 300,000 Chinese inhabitants and many Japanese. The Danish mission has one married missionary there, Rev. and Mrs. Jansen, two Chinese preachers, six evangelists and four Bible women.

In September, 1929, a young Chinese candidate for ordination preached on "Regeneration" and told how he was led by God's Spirit to use John 3:13. For two years he had been a fierce opponent of one of the missionaries but had been converted. Before Pastor Hsieh had finished, a wave of excitement swept over the assembly. Later another Chinese pastor, Wang

Ming Tao, heightened the impression with earnest admonitions. Later Wang spoke seven hours without apparent fatigue.

A meeting of the Bible women followed and the rumor of a revival spread through the surrounding country. Later great meetings were held in New Chwang and in Mukden.

Missionary Aksel Sorenson writes: "We are a growing flock and rejoice at what is taking place and at the thought that God's time has come for a blessing. The revival out here will mean a revival at home, as well as new life and new power.

The revival has spread over Dairen, Port Arthur, Chinchou, Takushan, Feng-hwang-ch'eng Antung, Kwantien, Huanjou, Mukden, Changchung, Petune, Sweihwafu. The missionary concludes by saying "God is calling aloud to His people in Denmark in all that is happening here in China. He is calling us to a full surrender, to sanctification and to a holy service in prayer, work and sacrifice."

JAPAN—CHOSEN

The Kindom of God Movement

DESPITE the absence of Toyohiko Kagawa, the Kingdom of God movement has gone forward with increasing success. This united Christian campaign, which has now been endorsed by almost all the Protestant bodies, reported more local campaigns held during the first six months of 1931 than during all 1930. The number of Christians now enrolled in various sorts of training classes, all of whom expect to go into the active work of the movement, is rapidly increasing. The most significant recent developments have been the beginning of work in the hitherto untouched rural regions and the addition of a factory and industry section to the program. There are about 12,000 villages in Japan, with a population in the neighborhood of 40,000,000. By providing special training for young people who live in these villages the Kingdom of God Movement is planning to open its real drive on Japan's

rural millions. The industrial field remains unopened. Christians who own factories are to be called into conference for discussion of such topics as capitalism, labor conditions, hours, wages and relations with workers.

Japanese Christians and China

NO JAPANESE Christian wants war with China or with anyone else. Church people were shocked to hear the war news on the very morning of the collection for Chinese flood relief; perhaps the offering was larger on this account. Although the Christians do not feel themselves strong enough yet to welcome reproach for opposing national military policy, they are indulging widely in words of caution and in hopes that the current problems may be peacefully solved. Most Japanese feel there is as much justification for a Japanese Monroe doctrine for Manchuria as for any other, and with China's inability to set her own house in order, as well as with her violations of Japan's treaty rights, there must naturally be an end to patience somewhere, even among relatives. There is, however, general Christian agreement that the patience of the Japanese army authorities was prematurely exhausted.—*T. T. Brumbaugh.*

Christian Night Schools

NIGHT schools connected with Misaki Tabernacle in Tokyo furnish one of the city's most important fields for evangelistic work. "Instead of spending their leisure time in the city's 7,500 cafes and places of amusement," writes Dr. William Axling, "the best of Tokyo's youth devote their evenings to study, and with high purpose expose themselves to Christian teachings, Christian influences and atmosphere. The interest in the chapel services and the Bible classes has been maintained at a high level. There are 899 young men and women enrolled in the three night schools. Of that number 294 are young women who work in offices, and who have enrolled that

they may improve themselves mentally and spiritually. Japan's youth are alive to the tasks before them."

To Study Japan's Schools

FOUR American educators will devote the winter months to a study of Christian educational systems and institutions in Japan. The International Missionary Council is sponsor for the project, which is similar to those recently completed in southern and eastern Asia.

The American commissioners are President G. Bromley Oxnam of DePauw University, Greencastle, Ind.; Dr. Frank W. Padelford of the Baptist Education Board, Dr. Edward Rynearson, Pittsburgh, Pa., and Miss Ruth T. Woodsmall, research worker on institutions for women.

Cross Currents in Korea

KOREA has now been a part of the Japanese Empire for twenty years. Law making and enforcement are efficient, for Japan aspires to rule effectively. Through government control and commercial enterprise, the Japanese have done much to make Korea physically and economically a new country. Government auto bus lines, passenger and freight traffic have been greatly extended. Banking and commercial facilities and modern public utilities have been developed in a decade. Fine cities with modern buildings, water, light and transportation are growing up. Silk and cotton mills, tobacco factories, machine shops and other new industries have come. The Japanese postal system is efficient. Daily papers, the moving pictures, and even the radio are becoming common. Western clothing, medicine, machinery, books, athletics—all are taking hold of Korea. The Japanese school system gives promise of future blessing to the nation.

On the other hand, if a million Koreans are prospering, eighteen millions are struggling for life's necessities. Eighty per cent of the Koreans, mostly farmers, are in hopeless pover-

ty, and Christian work is suffering thereby. Christian cooperation is being tried; agriculture is studied as never before.

Professor L. George Paik, Ph.D., of Seoul, in his "History of Protestant Missions in Korea," sums up his conclusions as to conditions in his native land as follows:

When Korea was opened to the West, the greatest change wrought in the life of the people was the introduction of Christianity. Evangelical Christianity entered the country when it was still an independent nation.....Annexation in 1910 was only the culmination of the long processes of decay originating before the opening of the country. The intercourse of the West awakened the nation to a new life purpose. The infusion of Christian ideals gave to it a new birth..... The persistently active minority have already made themselves felt among their non-Christian neighbors. The rebirth of a nation in the heart of the Orient, the rousing to new leadership of a people once spiritual leaders in the Far East, who, through the fire of a new zeal are impelled to proclaim to others their new faith, is the story of Christian expansion in Korea.

ISLANDS OF THE SEA

Will Tahiti Retreat?

IS CIVILIZATION, as interpreted by Europe and America, a help or a handicap? This is a question that is being seriously considered in the Island of Tahiti, in the South Seas. The world economic depression is so greatly affecting the islands that they appear to be on the verge of renouncing the ways of white civilization.

In a resolution adopted by the Agricultural Union of Tahiti (says the *New York Times*) and forwarded to France, the islanders of the French South Sea colony are urged to resume their ancestral modes of life and abandon the attempt to maintain modern methods of living and trading.

This appeal recommends that the natives discard European clothing, return to the simple outdoor life and give up life in the towns, with their artificial commercial existence, which is held responsible for the degeneration of island civilization.

Tahiti is one of the Society Islands and has an area of about 600 square miles with a population of 8,585. The capital is Papeete, a town which includes about half of the whole population of the island. The Paris Evangelical Mission has been working here since 1863 and has missionaries in Papeete and Morrea. Their communicant Christians number about three thousand.

Going to School in Papua

I OFTEN wonder what children at home would think of the way children out here in Kwato come to school.

"The channel between Kwato and Logea is about two hundred yards wide at its narrowest point and at all times has a strong current running through it. This has to be crossed to get to school. On a warm day the children paddle their outrigger canoes; on a windy day they sail; on an unlucky day they swim.

"I love to watch the scramble before they get off in the morning—a great bustling of grass skirts; last touches to their carefully combed hair and shining bodies. One or two of the older boys swagger down to where their own little 'two-seater' lies, hollowed out and finished off with their own hands; they get quietly in and paddle off. A little group of children look forlorn because their fathers have appropriated the family canoe for the day. They are not despondent long, however, for in a trice they have divested themselves of any superfluous covering and entrusted their school books to those in canoes. Then they jump into the sea and are soon half way across the channel, their woolly black heads bobbing up and down in the waves."—*Halliday Scrymgeour, in Kwato Mission Tidings.*

NORTH AMERICA

New York a Foreign City

ACCORDING to the 1930 census figures there are 2,283,400 foreign-born white persons in New York City.

In addition to this there are 2,788,625 native whites of foreign or mixed parentage. This means that there are over 5,000,000 persons of foreign stock, which number is over two-thirds the total population of the metropolis. It is surprising to find that the persons born in Russia, who number 442,431, now exceed slightly the number of those born in Italy.

Cost of Crime

THE Wickersham Commission on Crime presents a vast body of carefully compiled statistics regarding the cost of crime and crime prevention. The cost of crime and efforts to prevent and to punish it by federal, state and local agencies, is considerably above one billion dollars a year or \$2,740,000 a day, or \$114,000 an hour! But the greatest cost of crime and its most terrible results is not its cost in dollars but the injury that it does to its perpetrators, its victims, and to society as a whole.

For a Christian the cause and the cure are not complex but simple, not obscure but clear:

Cause—sin. This is revealed in selfishness, a lust for gold and an ignorance of God and a disregard for His laws. This applies to both rich and poor, high and low, native and foreign, white and colored, capitalists and manual laborers.

Cure—faith in God and obedience to His laws of life as made known through Jesus Christ. This includes self-sacrifice, a love for our fellowmen of every race and station; plain living, faithful and energetic use of whatever talents and opportunities we have; recognition of the sovereignty of God and seeking first the establishment of His righteous rule over every department of life—personal, industrial, political and religious.

Allied Temperance Forces

THE prohibition movement in America needs to be unified and to emphasize education if temperance is to win. There are over forty prohibition organizations or agencies operat-

ing on a more or less national scale. Differences find expression in rivalries and disputes.

In recent years progress has been made in bringing the temperance organizations together on the basis of a federation and the National Conference of Organizations Supporting the Eighteenth Amendment includes thirty-four agencies in its membership. A national board of strategy is empowered to guide the political policy of the "drys" through the year ahead.

The Allied Forces for Prohibition, under the leadership of Daniel A. Poling, Oliver W. Stewart, Raymond Robins and others plan to hold dry meetings in 269 cities in every state in the union before June 1, 1932, and to set up a popular organization in each city to spread the net of the organization over the entire country. Every movement in favor of temperance and law observance should unite to work in harmony and ceaselessly to educate the youth and to uphold Christian standards.

Juvenile Delinquents

THE report made by the Wickersham Crime Commission states that the United States Government had in its custody during the last half of 1930 some 2,243 juvenile delinquents who have come into the custody of the state. How so many minors became Federal charges is a mystery, although it is explained that bootlegging, narcotic violations and various forms of delinquency that cross state lines have placed them in durance. The facts as presented are distressing. That the young should be in prison is bad enough, but that they should be ill-treated and poorly housed is worse. The commission, through Mariam Van Waters, the social worker, who made the investigation, has performed a valuable service. It is to be hoped that the revelations will produce some practical results in the way of a remedy—both for the causes and the conditions revealed.—*The Churchman.*

The Disciples' Message

THE International Convention of the Disciples of Christ met this year in Wichita, Kansas. The United Christian Missionary Society carries on the work of home and foreign missions, church erection, benevolence and religious education. The reports were more encouraging than might have been expected, considering the business situation. The call to hold the lines and permit no retreat sounded by President Corey met sympathetic response in the convention. A notable message to the churches from the entire secretarial group was read and was given wide publicity in the press.

Among the more notable utterances were the following:

"We must develop a missionary spirit and program which proclaims Christ as the world's Saviour. We must recognize that our Christian heritage makes us and our land undying debtors to all mankind. We must make the education of our day thoroughly and devoutly Christian. Our evangelism must call men and women to a complete surrender to the unqualified regnancy of Christ. We must attain an exalted concept of Christian stewardship and apply the means and methods whereby it can be made a permanent factor in undergirding Kingdom enterprises.....Recognizing then the validity of Jesus as the world's Saviour and convinced without doubt that the only hope of our age lies in Him, we pledge ourselves afresh in those wistful words of the Jerusalem Conference which came hot from the crucible in which the Christian leaders of fifty nations had defined their faith: 'We cannot live without Christ. We cannot bear to think of others living without Him. We cannot be content to live in a world which is un-Christ-like. We cannot be idle while the longing of his soul is unsatisfied.'"

A Million Thank-Offering

IN THE face of the economic stress which has engulfed the whole world the united thank offering of the women of the Protestant Episcopal

Church for the current triennium reached the sum of \$1,059,575.27. This offering comprised the gifts of all women of the church, whether factory girl or wealthy matron, hard working mother or isolated ranch woman, women from the remotest outposts in the Philippine Islands, women on the sugar *centrales* in Cuba and the Dominican Republic, women in Haitian villages, women of a dozen races in Hawaii, women from Japanese fishing villages and from the centers of Japanese culture, women from inland China who live in daily peril of their lives, Liberian school girls in West Africa, Eskimo women in the far north, Mexican women in remote mountain homes. While the offering is primarily for the support of women missionaries, it has been customary to use a part for buildings and equipment.

Home Mission Theme for 1932-3

THE American Indian" will be the theme for the interdenominational Home Mission books in 1932-33. Dr. Lewis Meriam will prepare the book for adults. In addition to having a deep personal interest in the Indian missionary work of the church he has been technical director of the survey of Indian affairs conducted under the Institute for Government Research at Washington. His book will deal more with the future than the past of the Indian. The first part will consider the Indian situation as it is today and the second, opportunities for Christian service.

GENERAL

Need for Missionary Passion

THE *Allgemeine Missionszeit-schrift*, which Dr. Julius Richter edits, contains an informing article on missionary opportunities and difficulties faced by American mission boards. He does full justice to the splendid way in which these boards have been carrying on but sees great difficulties in raising funds and securing missionaries. In some respects the picture is nearly as dark as the conditions faced by European societies.

Dr. Richter asks the pertinent question as to whether our Christianity has a message of such compelling power that it will be able to rise above the bogs of religious neglect and despair and enter upon a new way. He says, "If we will be honest, we must perhaps acknowledge that there is among men today only one enthusiasm that carries along a hundred million human beings in its intoxication, namely Russian communism, which promises to build up a new civilization on the foundation of a logical altruism. Behind this communistic movement stands a fiery enthusiasm which sees the daybreak of a new day after the night of a decadent capitalism. It is a very serious question whether Christianity today is capable of kindling a similar or even more glowing enthusiasm in the hearts of its hundreds of millions of sated and self-satisfied adherents, who might be willing to give a few crumbs from their rich board to the despairing Lazaruses at their doors.

Does Christianity have this message? I mention five points which appear to me to have incomparable worth for all of the human race, especially in the present crisis: (1) The message of God, the sovereign Ruler of the universe, who lays unlimited claim upon the unconditional obedience of every man; (2) The reality of redemption through the Only Begotten Son of God, the atonement through His cross and life through His resurrection, (3) The ethical impulses from the reality of the Holy God, the only possible moral backbone for the world that is seriously ill with moral ailments; (4) The message of a universal judgment of the living and the dead, which guarantees everlasting righteousness as the fundamental law of this world; (5) The message of the Kingdom of God as the real purpose of God in and with this cosmos, contents and goal of the development of the human family.

Might it not be possible to penetrate the Christian treasures of salvation with such a missionary glow that they would set the churches aflame?"



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

The Japan Mission Year Book, 1931. Edited by Rev. L. J. Shafer. 8 vo. 449 pp. Federation of Christian Missions. Tokyo.

People who are interested in Japan will find this publication of exceptional value. It presents not only a wide range of authoritative information regarding the missionary work of all denominations in Japan and Formosa, but includes valuable chapters on the general situation in Japan—social, economic, religious and political, in its bearing upon the Christian movement.

A. J. B.

The China Christian Year Book, 1931. Edited by Frank Rawlinson. 8 vo. 437 pp. \$2. Christian Literature Society. Shanghai, China.

China is rapidly making history, as is clearly shown in this seventeenth issue of the China Mission Year Book. Forty writers have contributed to the volume, half of them being Chinese, so that the result presents a composite view of a very critical situation. Christian activity has increased in the last two years and anti-Christian movements are less pronounced. Some missionary policies and methods have changed and many new experiments are being tried. The Chinese Church is helping to rebuild China and its power is being felt. The Five Year Movement is making progress and local groups of Christians are cooperating with the Central Committee. It is a day of great need and great opportunity for Christianity in China. The next ten years will probably set the mold in which the future of the nation is cast.

We have the usual sections of the year book where various authors ably discuss national and religious life,

missions and missionaries, education and social progress. Several chapters are of special value and importance such as those on "The Statute of Registration," "Cause of Anti-Christian Movements," "The Kuomintang and Religion" and "Change in Family Life." The whole volume is essential to those who would understand the present situation and outlook.

Negro Year Book: An Annual Encyclopedia of the Negro, 1931-32. By Monroe N. Work. 544 pp. \$2. Tuskegee Institute. Alabama.

This Eighth Edition is a distinct improvement over earlier issues both in content and arrangement of matter. Most of the material is new and, in a concise form, gives a comprehensive view of the events affecting the Negro and the progress he is making throughout the world. Special sections are devoted to International Cooperation through the Church and other agencies, national consciousness, discriminations against Negroes, segregation, and the Negro in politics, educational progress and the Negro in the church. Nearly one hundred pages are given to the Negro in Europe and in Africa. The concluding sections deal with the Negro in poetry, a review of recent books relating to the Negro and a directory of Negro newspapers, agencies, and organizations. The statistics (page 537) are inaccurate and the index is inadequate.

S. M. Z.

God's World. By Cornelius Howard Patton. 297 pp. \$2. Richard R. Smith. New York. 1931.

The day has passed when the true follower of Christ can be provincial and insular in his views of God's world

if ever such a day existed. The progress of the past few years strikingly manifests our nearness to one another, and the need for neighborliness among nations. In such a day the world has need of the Church of Christ, and of intelligent, compassionate, ecumenical Christians.

Dr. Patton pays tribute to those who, with humility and the spirit of brotherliness and with sacrifice, are making their contribution to the realizing of the Christian ideal throughout the world, but he states with regret that in the church these are a minority. Today God's world is hungry and piteously sick, large areas are darkened by ignorance and sin, but too many in the Christian Church are narrow and selfish, when their interest should be cosmopolitan." In a closing chapter, "A Possible World," the author calls us, as Christians, away from our apathy and indifference to apostolic steadfastness and the tremendous adventure of world-living and giving. "The one clear call for the church to which you and I belong is to *go and do* the thing which is commanded and empowered by Christ."

Some of the chapters treat of subjects upon which books have been written. Bibliographies are provided for the benefit of those who wish to pursue a specific subject.

This book has great clarifying value to those who are interested in missions and world affairs, and is challenging and convincing to those who are not.

J. MCN.

The First Hospital at Lambarene. By Albert Schweitzer. 12 mo. \$2. Holt & Co. New York. 1931.

"On the edge of the Primival Forest," which made Albert Schweitzer—German musician, physician, philosopher, missionary—well known in America and England, brought his experiences up to 1924. This volume records the story of his work from 1924 to 1928 when he went on furlough to Europe. He is now back in West Africa serving the people to whom he has devoted his skill as a

physician. Dr. Schweitzer sees Africa and the Africans as they are—without much romance or poetry—but with great human need and in dire physical suffering which he is trying to relieve. He describes his experiences—doctoring, operating, disciplining, teaching morals and religion, erecting buildings, feeding the people, conducting research. It is a simple, intimate, vivid story of a humanitarian work well done.

We Are Alaskans. Mary Lee Davis. 335 pp. \$3.50 W. A. Wilde Co. Boston. 1931.

In "Uncle Sam's Attic" Mary Lee Davis achieved a striking success with a volume of general information on Alaska. It was written so charmingly that it stands easily first in the books descriptive of our great north land. "We Are Alaskans" attains the same high level of interest and value. One cannot know the human, and therefore real, Alaska, until one has read these stories of Eskimo, Tinneh, Thlingit and frontiersmen—cheechakos and sourdoughs. Every story fairly bites into one's interest but two stand out—Tillie Paul Tamaree and the Flu Epidemic at Fairbanks. Finely graven cameos are they, the cost of reading which is a clutch of throat and moisture of eye. "Uncle Sam's Attic" and "We Are Alaskans" are like two sides of a beautiful coin. No one preparing a paper or address on Alaska can afford to neglect these books.

A. J. M.

Studies in Christian Stewardship. By Rev. Douglas W. P. Strang. 2s. International Association for Church Finances. 55 West Regent Street, Glasgow. 1931.

Strange to say, this is the first book on Stewardship yet published in Great Britain. It is by the minister of the New Northern church, Edinburgh, and is a notable contribution to this vital subject which is now challenging the thinking of the church as never before the world over. Mr. Strang regards it as nothing less than an integral, though long neglected part of the

Gospel. To appropriate a phrase of his own, this little textbook of twelve chapters opens out "a tremendous vista." Far from being a primer, though modestly offered as "a preliminary essay" these studies sweep the wide ranges of the New Testament along this line and incidentally the Old Testament and afford a key to unlock connections between the passages of the two Testaments. They form an invaluable contribution to the religious education materials, furnishing a missing link between mission study and daily life.

D. MCC.

Buddha und Christus. By Professor Hilko Wiardo Schomerus. Buchhandlung des Weisenhauses. Halle. 1931.

Any publication by Dr. Schomerus, the great authority on missions and the religions of the world, will be hailed with joy. The present volume is particularly timely both in view of the fact that at present there is so much unclarity in regard to the fundamental questions of all religion and because there is a widespread inclination on the part of seekers after the truth to look for comfort in other religions. This is particularly true in regard to Buddhism, partly because of the natural attraction in the person of the founder of Buddhism and partly because men fancy to have discovered in it a guide out of the oppression of materialism.

In view of the fact that for a number of years past there has been an increasing propaganda for Buddhism in many countries it is a matter of great gratification that the comparison between Buddhism and Christianity is here made by one of the greatest living authorities on Buddhism. Throughout the book the reader is conscious that the facts are presented in the most frankly objective way.

Professor Schomerus states that he aims to give an answer to four questions, namely: (1) Who is Buddha and who is Christ? (2) What are their basic views of God, the world and man? (3) What did they aim at? (4) How did they think to carry out their aim?

Dr. Schomerus shows clearly and unmistakably the principal elements in Buddhism and thus reaches the deepest roots of the distinction between it and Christianity. He shows that the real difference lies in the fact that Christianity is first of all concerned with the conception of personality and this brings him to the consideration of the question whether one desires to be a personality in the fullest sense of the word. The book is a fine contribution to an understanding of Buddhism.

C. T. B.

Gandhi, Christus und wir Christen. By Walter Gabriel. Buchhandlung des Weisenhauses. Halle. 1931.

The author presents an evaluation of Gandhi from the standpoint of Christian teaching. When it is borne in mind that for a long time the author had the portrait of Gandhi on his desk beside the picture of Christ, it will not be feared that he does not present his argument from a fair and unbiased standpoint. He has endeavored to be so fair, that at times it seems as if he made too many concessions to the great Indian leader.

The book is a noteworthy contribution to the question of the religious viewpoints of Gandhi. It draws a clear line of distinction between the spiritual world of Gandhi and the world of Christ's Gospel. As many admirers of Gandhi see in him the incorporation of Christ's ethics in the Sermon on the Mount, they overlook the most important principles that distinguish Christ's revelation. It is to the credit of Mr. Gabriel that he has brought out the great self-revelation of God in Christ over against a mere ethical conception of the Gospel. He fortifies his positions by extracts from the public utterances of Gandhi and constantly bears tribute to his lofty ethical views. He shows the truth of Gandhi's accusations against Christians so-called and sounds a clear note of appeal to repentance and a deeper penetration into that which actually constitutes the Gospel of Christ.

C. T. B.

NEW BOOKS

- Communing With Communism.** William B. Lipphard. 153 pp. \$1.50. Judson Press. Philadelphia.
- The Gilt of Dr. Sun.** Translated by Wei Young. 250 pp. Independent Weekly. Shanghai.
- The Christian Conception of Personality.** A study of the Significance of Jesus Christ in the Modern World. Methodist Book Concern, New York.
- Education and the Missionary Task.** By a Mission Secretary. 33 pp. 6d. World Dominion Press. London.
- The First Hospital at Lambarene.** Albert Schweitzer. 12mo. \$2. Hall & Co. New York.
- The Breath of Tomorrow.** Janet Langford. 158 pp. 1s.6d. Pickering & Inglis. London.
- Karl Barth: a Prophet of a New Christianity.** Wilhelm Pauck. 228 pp. \$2. Harper's. New York.
- The China Christian Year Book, 1931.** Edited by Frank Rawlinson. 437 pp. \$2. Christian Literature Society. Shanghai.
- God's Will to Women.** Katherine C. Bushnell. \$2. Author. 127 Sunnyside Avenue, Piedmont. California.
- Gillian's Treasure.** Beth J. Coombe Harris. 225 pp. 2s. Pickering & Inglis. London.
- How Big Is Your World? Student and Leaders' Books.** John Leslie Lobingill. 75 pp. Leaders, 85 cents; Students, 60 cents. Pilgrim Press. Boston.
- The Lesson Round Table, 1932.** Edited by R. D. Dodge. 350 pp. \$1.25. Cokesbury Press. Nashville.
- The Message of the Home Mission Congress of the United Presbyterian Church of North America.** Pittsburgh.
- A Merry Mountaineer.** The Story of Clifford Harris of Persia. R. W. Howard. 93 pp. 1s. Church Missionary Society. London.
- Perils in the Wilderness (or, The Rescue of Two Lady Missionaries).** G. Findley Andrew. 60 pp. 25 cents. China Inland Mission. Philadelphia.
- The Present-Day Summons to the World Mission of Christianity.** John R. Mott. 325 pp. \$2.50. Cokesbury Press. Nashville.
- The Treasure Ship Sails East.** A Book for Boys and Girls. Edited by Phyllis Hocken. 127 pp. \$2. Macmillan. New York.
- Paths to the Presence of God.** Albert W. Palmer. 105 pp. \$1. Pilgrim Press. Chicago.
- Russia in the Grip of Bolshevism.** John Johnson. 160 pp. \$1.50. Revell. New York.
- Sammy and Silverband.** Janet Miller. \$2. Houghton, Mifflin Co. Boston.
- St. Ignatius—Founder of the Jesuits.** Christopher Hollis. 288 pp. \$2.50. Harpers. New York.
- Thinking With God.** Norman A. Camp. 127 pp. 25 cents. Bible Institute Colportage Association. Chicago.
- Vanguard of the Caravans.** Coe Hayne. 157 pp. \$1. Judson Press. Philadelphia.
- Year Book of the American Baptist Foreign Missionary Society, 1931.** 286 pp. American Baptist Foreign Missionary Society. New York.
- Year Book of the American Baptist Home Missionary Society, 1931.** 220 pp. American Baptist Home Missionary Society. New York.
- Annual Report of the Foreign Missions of the United Lutheran Church in America, 1930.** 172 pp. United Lutheran Church. Baltimore.
- Manual of Suggestions to Leaders.** Oscar M. Miller. 43 pp. 25 cents. Westminster Press. Philadelphia.
- "Yes, But." The Bankruptcy of Apologetics.** Willard S. Sperry. 185 pp. \$2. Harpers. New York.
- A. C. Dixon—A Romance of Preaching.** Helen A. C. Dixon. 324 pp. \$5. Putnam. New York.
- A Prince of Missionaries—The Rev. Alexander Hetherwick of Blantyre.** W. P. Livingstone. Illustrated. 8vo. 206 pp. 5s. James Clarke and Co. London. 1931.
- Good News. A Plea for Spreading the Gospel.** C. V. Sheatsley. 12mo. 156 pp. \$1.00. Lutheran Book Concern. Columbus, Ohio, 1931.
- The Pilgrim Church.** E. H. Broadbent. Churches practising New Testament principles. 8vo. 406 pp. 7s, 6d. Pickering and Inglis. Glasgow. 1931.
- Rural Education for the Regeneration of Korea.** Helen Kiteuk Kim. Pamphlet. Methodist Episcopal Board of Foreign Missions. New York. 1931.
- Samuel Crowther of the Niger.** Jesse Page. 12mo. 191 pp. 2s. Pickering and Inglis. Glasgow. 1931.
- The Lost Inheritance.** Esther E. Enock. 12mo. 176 pp. 1s, 6d. Pickering and Inglis. Glasgow. 1931.

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